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ADDRESS

DELIVERED AT THE

PROTESTANT DISSENTERS' GRAMMAR-SCHOOL, MILL HILL,

ON THE PUBLIC DAY, JUNE 22, 1842,

BY THE REV. T. BINNEY.

ALTHOUGH no systematic provision has been made by the British government for the universal education of the people, there is, perhaps, no country in which so large an amount of property has been devoted to this object by individual beneficence. The estates left to the English public for educational purposes, would, it is believed, if properly managed, yield an annual revenue of £400,000. The amount actually realised falls far short of this; and its utility is further impaired by the conditions and restrictions under which it is applied.* The great public schools are confined to the children of the higher classes; many of the grammar-schools *are* grammar-schools, and nothing else; they remain what they were on the day of their endowment, though a new world has risen around them, with new pursuits and multiplied demands. Besides this, all these public or local schools are associated and indented with a certain system of religious instruction, and certain established religious institutions, to which many of the people, whether right or wrong, conscientiously object. It might also be added, that these same persons think, that in most of these national seminaries, whatever may be the profession, there is, in fact, but little religious instruction at all; and that great *moral* dangers infest them, from the sort of society to which, in some of them, residence would lead.

* See Encyclopædia Britannica, p. 529, vol. 21, last edition.

On these accounts, the existence of an institution like this—THE PROTESTANT DISSENTERS' GRAMMAR-SCHOOL—must appear, to any who consider the matter, neither surprising nor superfluous. Its aim is, to provide for the sons of Dissenters the higher forms of a liberal education, while the course of instruction, including the continental languages, the elements of science, and whatever is necessary for commercial purposes, is adapted to meet the wants of modern society, and to prepare and capacitate for those practical pursuits, to which the after-life of the great majority of the pupils must be given. Connected with this, an essential and prominent part of the design is, to watch over, and conduct the religious education of the boys with especial care—so to inculcate the truths which the Scriptures reveal, and so to cultivate the habits which Christianity requires, as to make this part of the discipline a serious reality, and not merely a profession and a name.

To the friends and supporters of this institution, I have been requested by the committee, to address a few observations this day. In proceeding to discharge the duty I have undertaken, I feel myself encompassed by many difficulties. I am partly perplexed by the multitude of topics on which I might touch. To advert to all, or even to most of them, would be impossible if it were proper, and improper if it were possible; but the task of selection is not easy. Partly, also, I feel the necessarily mixed character of the audience—mixed as to sex, age, taste, and attainment. I shall be as unable to interest and gratify all classes, as to introduce and dilate upon all topics. I will do, however, the best I can. I will not detain you by professions of incompetency,—that, I fear, will soon be discovered without my declaring it; nor will I waste time and words by requesting the exercise of your candour and indulgence, for, without my request, I am sure I shall have it. I may, perhaps, have erred, in suffering myself to be placed where I now stand; but, if I have, I can only say, that the error originated in a feeling of high personal respect for the treasurer, the secretary, and the members of the committee of this institution—in deep interest for the success and prosperity of the institution itself—and in a sincere desire to add, if possible, something, however small, to your instruction and pleasure this day. An error so originating, I cannot but think, will not be visited very severely.

II.

I am strongly of opinion, that great advantages may be secured by a course of education in a public school, if properly constituted and vigorously controlled. Whatever may be the benefits of home-education, it is, as a practical thing, with the majority of persons, out of the question. To be liberal and efficient, it requires, not only that the parents should be rich, but, what is much rarer, that they should have enjoyed a thorough education themselves—should have improved this

—should be interested in the intellectual training of children, and should thus be capable both of judging of the fitness, and seeing to the fidelity of those whom they employ, and of co-operating with them in the conversation and intercourse of domestic life. There may be great evils in great schools; vicious and corrupting boys may be there; there, the timid may be disheartened, and the weak oppressed. But it is also true, that vice and immorality may be learned anywhere; the innocence of those who are shielded by private and parental vigilance, is sometimes, alas! only apparent, and, sometimes, it springs so much more from the absence of temptation than the love of virtue, that they fall in their first onset with life. Preparation for the world—the real, rough, levelling world, into which boys must pass when they become men, cannot certainly be acquired at home so well as where great numbers are thrown together, and the condition and duties of society anticipated. A large school is a little world; and the education that may be got by the influence and collision of its members with each other, may be as important as any lesson that masters can teach. To many a boy, contact, comparison, and contest with his fellows, in the class and in the play-ground—in serious effort and social intercourse, is of the highest advantage. It discovers to some their secret resources, teaches them a proper confidence in themselves, and excites to achievements which determine and elevate the character for life. In some, it corrects vanity and conceit—revealing to them what others are and can do, of which they had no conception before. Boyish friendships may test all that is true, and call forth all that is heroic, in human nature, by requiring, at times, boldness, generosity, self-sacrifice. Dangers there must be; for where many meet some will be bad. A boy, however, may resist temptation, as well as succumb to it; he may prevail and conquer, as well as be vanquished. There always will be around him the virtuous to encourage, as well as the infirm or vicious to betray—the brave and honourable, the manly and industrious, as well as the idle. If properly prepared, by good moral training, before he goes, the probability is that he will actually be improved by the trial of his principles, while, if so, it is positively certain that he will be much better fitted for life, than if he had never been tried at all.

In all public schools, much, doubtless, depends on the vigilance and efficiency of the general discipline; on the care that is taken to prevent evils—to discover and correct them if they arise, and to expel the perpetrators if incurable. A school like this, providing for the parental superintendence of the pupils, by a minister of religion, in conjunction with the control and influence of the masters, would seem to be constituted in a manner to inspire the confidence of the public. That confidence, I believe, it at once possesses and deserves. Here, the advantages may be secured of a public education, without the hazards

which sometimes surround it. In comparison with home, too, another feature of the institution presents itself. Most of the middle classes live in towns—many of them in confined and crowded situations;—how important for children, instead of residing in such localities, shut out from the pure air and the verdant earth, to be settled here in the very midst of all that is invigorating and beautiful—where there is so much, in the influence and aspect of external nature, to strengthen the frame and purify the heart!

III.

In a grammar-school, whatever else may be included in the course of instruction, Latin and Greek necessarily form an essential part. Very different degrees of importance are attached by different persons to classical studies. Enthusiasts in science constantly harp upon the knowledge of *things*, and of course disparage what they describe as the study of mere words. Others speak, or appear to speak, as if the knowledge of the dead languages, an accurate acquaintance with all the niceties of construction and quantity, was *itself* the thing for which man was made! In cases of extreme, opposite opinions, experience will teach us to suspect both. In a world like this, words are often as important as things. Words, in fact, *are* things, especially to youth. Language, too, has its fixed principles and laws as really as any of the sciences, and the study of it may be as useful, as a means of discipline, as an instrument for the development of the mental powers, as anything whatever that could be used for the purpose. From the constitution of nature, the learning of a language is made a principal part of the first business of all her pupils, and it deserves to be considered, whether it be not a manifest falling in with *her* plans of education—her theory and practice—to make language the principal study of our early years. We have reason to think we are in the right track, when we seek to lead the mind to the speculative apprehension of the rules and laws of that very thing which it must of necessity acquire and use. The appropriateness of the employment promises well for its healthy and beneficial influence on the faculties.

This might be admitted as a just principle, and yet it might be argued that the general rule following from it would be, for each individual to attend to the grammar of his own tongue. We are far from saying that this should not be done, or that it ever can be neglected without injury or without blame; this, however, we do say, that, let a man's vernacular language be what it may—however original, copious, or complicated—there is something for him beyond its reach in the earnest study of another tongue—a superior power to awaken attention, to excite energy, and to develop the general capacities that are in him; and still farther, that this power is felt in the study of Latin and Greek, to a degree, which it is very difficult, I think, to exaggerate.

It is not possible, on an occasion like this, to illustrate, in any adequate manner, the power of the study of the learned languages, as an instrument of mental development. The memory is, of course, exercised and improved—a faculty this, of far more importance than many imagine, and far more in their own power, as to its condition and qualities, than their sloth and indolence will suffer them to admit. The *sort* of recollection and possession of the past, which is implied in the exercise of the human memory, is something, we imagine, quite different from what appears like it in the lower animals, and, with the power of speech, not only distinguishes man as a rational intelligence, but makes him what he is in acquisition and attainments, and constitutes him a being to whose improvement in knowledge it is difficult to conceive that any limits can be put. *With* memory, it is possible that an individual may not be great, but it is not possible to be distinguished without it; and those studies cannot but be important, whose very first effect is, not only to develope and strengthen this faculty, but to make it quick, nimble, and elastic.

Mental differences between man and man spring often from a difference in the state and properties of the memory; but in a still stronger manner do these differences originate, in the power, or the want of it, of fixing the attention—holding it for a long time to one object—and pursuing a train of prolonged thought, until the mind is in possession of distinct ideas, accurately defined, classed, and discriminated. This habit—a habit of the first importance, is greatly promoted by the process of acquiring the learned languages. The pupil cannot advance a step without the most fixed and vigilant attention—so much depends on minute accuracy. A little mistake in observing the syllables of a word, or even sometimes the quantity of a syllable, will change times, modes, and persons, turn the sublime into the ridiculous, make the plain obscure, and the beautiful absurd. The primary and secondary import of words have to be distinguished—their radical force and accidental applications; synonymes are to be investigated—the circumstances distinctly and clearly marked in which they weigh differently and alike. The shades and colours, if I may so speak, of terms and expressions, are diversified and delicate; they may be greatly affected by the peculiarities of a writer—his education or temperament—his country or office—his special purposes or general habits. All these things must be examined and allowed for. As the pupil advances, matters of this sort multiply upon him; he finds a constant and increasing necessity for elaborate attention to catch the exact spirit of a passage, or for continued and careful research to throw light on some obscure allusion, while all along, the *everlastingly exacted grammatical analysis* compels him to think—to sift and separate—to reason and judge—to distinguish the different, and recognize the identical.

Without farther pursuing these illustrations, we think it must be

manifest, that that study which fosters and matures habits like these cannot but be important, even if regarded exclusively in the light of an instrument for producing them. We hold, indeed, that the classical pupil, drilled and disciplined in this manner, may reap through life, advantages from his labour and drudgery as a boy, even though, when a man, he should actually forget every word he had ever learned. His Latin and Greek may evaporate from his brain, as water from the body after a bath; but, from *having* learnt what he has forgotten, his mind may possess quickness and strength—just as the swimmer after his immersion, is the subject of great physical capacity as the result of the past invigorating exercise.

Two things follow from the view we have thus taken of the study of language as a mere instrument of mental development, the benefits and advantages of it being limited to what is done *in* the youth, altogether apart from what is retained and remembered by him. The first is, that, on this ground, it is easy to see that the study is adapted to all boys, whatever may be their ultimate destination in life. The labour and toil of grammar-learning are their own reward. Every effort of every day gains or gives its blessing at once. The whole mind grows and strengthens under the discipline, and acquires from the process a general power which fits it for anything it may have to undertake. We say nothing at present about either the kind or the quantity of knowledge that the classics contain; admit them even to be intrinsically worthless, still, every one may be benefited by learning the languages, for the act of doing so will impart power to enter with ease upon other studies, and confer a capacity of turning them to the best and most advantageous use. The second thing is, that this view serves to explain why it may not be thought desirable to make the acquisition of the learned tongues so perfectly easy. Even if it were possible to give to boys this knowledge by some short and royal road, it would yet be a question whether it should be done. The ultimate possession of a power to read the classic authors is not every thing. With great numbers, in fact, of those who learn, perhaps it must be confessed, that this power is not permanently retained and used; yet they have benefited—benefited by the very act and process of learning. This being the case, to smooth too much the labour of acquisition—to prepare a well-rolled gravel-walk—or a nice piece of turf—or stuffed and cushioned baby-carriages—that the pupils may advance without toil through the prosecution of their studies, like so many elegant little gentlemen, whose delicate frames must not be strained by rough work—*this* would be to sacrifice one class of the advantages which the studies include, by destroying the means through which they are conferred. God is constantly teaching us that nothing valuable is ever obtained without labour; and that no labour can be honestly expended without our getting its value in return. *He* is not careful to make every thing easy

to man. The Bible itself is no light book—human duty no holiday engagement. The grammar of deep personal religion, and the grammar of real practical virtue, are not to be learnt by any facile *Hamiltonian* methods. By allowing the pupil to force his way through trials and difficulties, we but follow the example of the Great Teacher and Tutor of mankind, who often sets us anything but easy and pleasant tasks, because he would promote our general improvement, not merely by the substance of his lessons, but by the very act and mode of acquiring them. The following extracts from the early minutes of the proceedings of the founders of this institution—which I did not discover till after the preceding remarks were written—will show how we are sustained by them in what has been said. In one place they appoint “that the *principal* literary pursuit of the pupils shall be the Latin and Greek languages, to be taught in the most accurate method of initiation, and the most strict and efficient plan of securing solid proficiency.” And in another place it is thus decreed—“*No translation of any Greek or Latin author, nor any editions of the classics furnished with interpretations, parsing indices, or any similar assistances, shall EVER BE PERMITTED IN THE SCHOOL.*”

To these remarks on the benefits to be derived from instruction in the classics, considered as a discipline, others might be added respecting their importance and influence as literature. As we have maintained that grammar-learning may be productive of advantage, though the pupil forget the languages acquired by it, so also are we ready to maintain, that a knowledge of the contents of ancient authors is highly valuable, even though it should be true, that they wrote nothing but nonsense and absurdity. Suppose that the speculations of their philosophers, on the system of the universe and the nature of man, were not only false, but mean and contemptible,—that the themes of their poets, their gods and heroes, battles and mythologies, were wild and ridiculous,—that for all true thoughts in relation to science, religion, morals, we must look to ages subsequent to the classic, or distinct from them; that, consequently, whatever they said has been rendered valueless, by having been superseded or refuted by their successors: still, it does not follow, that the knowledge of their absurdities is of no use, or not worth the cost at which it must be bought. It is well to be acquainted with what man has now demonstrated, or God revealed to him,—our perfect form of knowledge and truth in science and religion;—but it is also well to know something of the thinkings and utterances of early times—the babblings, it may be, of an infant species,—the blunderings of its ignorance, or the errors and perversions of its passion and pride. You cannot learn, from the classic page, the true idea of God or nature; but you can learn *this*—how it was that the young world thought and felt about this wonderful abode in which it found itself, and the mysterious existence into which it was called; you can learn how the great

enigma of being and thought, life and death, was interpreted by those who lived thus early, and who were left to themselves "to feel after" and find the meaning, as best they could;—how they construed the voice and speech, which day unto day and night unto night continually utter;—what they conceived of their origin and circumstances, duties and prospects,—how they were related to what was above them, connected with or surrounded by what was unseen. The human species is one whole: each of us may be considered as having had a prolonged previous existence in the former developments of our common nature. To peruse the productions of ancient times, is thus like an individual in advanced life, looking over the productions of his early years. There may be nothing in them intrinsically valuable, and yet they may be pregnant with deepest interest, and fraught with varied instruction too. "Thus and thus," he would say, "at this age I thought and felt; such were my speculations, my hopes, my dreams; in this manner, life shaped itself to me—in this manner, duty and death: here are things which testify to me of enormous errors, follies, and sins; but here, also, are indications of power, buoyancy, and freshness, in the proud play of my then newly acquired and awakened faculties, at which I wonder, even while I condemn."—With such emotions, we may now read, and read with advantage, the most absurd things that were thought or sung by past generations. These things, men like ourselves once lived by;—they ministered to their inward, spiritual existence, their hope and terror, earnestness and action.

But Latin and Greek contain far more than studies for the curious. In these languages, we have the records of a vast series of *facts*, which constitute the annals of the most distinguished portions of the human race,—the history of the most wonderful of the nations,—the account of institutions and governments which at one time embraced and moulded the world, and which still exert a positive and perceptible influence on ourselves. . . Human nature has in all ages been made up of the same elements; every where it has been capable of the great and the heroic, however little of either it has displayed: among the ancient *historical* characters—men and women who actually lived, there are not wanting forms of greatness, which embellish the periods to which they belong, and are worthy still of study and remembrance. . . The elements of poetry, in the objects of nature, the emotions of the heart, and the incidents of existence, were the same then that they are now; while the subjective genius of gifted mind, was not only as real, intense, and active, but was first in the field fitted for its exercise, and swept over it, in all its extent, with the freshness and vigour of an angel's wing. . . But, the most striking characteristic of the classic writers—that which is the secret, I believe, of their permanent power,—the influence of which is unquestionable and great, in stimulating and aiding intellectual effort, is the astonishing elaboration with which they planned and perfected

their productions. With all their genius, every one of them studied composition as an art. They laboriously endeavoured to embody their thoughts in the best possible outward form. The manner in which they equipped and dismissed them was an object of ambition, as well as the character of the thoughts themselves. Language is the body,—style the dress and decoration of ideas; one is necessary to give them utterance, the other that the utterance may be with power. The ancients were masters in this matter. They made it an object. They spent hours on phrases and sentences. Orators and poets, philosophers and historians, were alike here. The result is, that they have left to the world specimens of the different kinds of writing, which astonish or charm by what they discover of the capabilities of language for the expression of human thought and emotion. In their hands, words embody and render visible, not only the substance of the idea intended to be conveyed, but whatever it possessed in the mind of the writer, of strength or grace, massiveness or beauty, power or splendour. In one, thought is condensed—the fewest possible terms enshrine and convey it: another delights in expansion and copiousness—in vigorous diffusion and elegant redundancy. One has passages which sound like thunder—individual words, that come flashing and flaming forth, as if just struck off from a heart on fire. Another breathes over his page the very soul of beauty, makes every line move like music, producing often a mixture of emotions—filling the mind, at the same moment, with tranquil delight and tremulous rapture.

The best thoughts of their best minds being thus preserved in the very best possible manner, gives to the dead Greeks and Romans, at this moment, a living power, real, deep, wide, indestructible. Science may exist, and art may be exercised, without books. Knowledge may be possessed by one mind, and imparted to others by uttered speech, or by methods with which at present we have no acquaintance. The highest and most perfect state in which we can conceive men to exist—that of glorious, beatified immortals—is one in which we of course suppose the existence of science without literature. This state of things may do for immortals, but in a world like ours, where people die, and nations disappear, it is by literature, and by that alone, that men can extend or perpetuate their influence, reaching the mass of an existing generation, or stretching forward to future times. Without books, the most wonderful people would pass away with hardly a remembrance; the world would be deprived of so much of its own history as their annals would include, and of the benefit of whatever they had done, discovered, or thought. The ancient Etrurians, we have reason to believe, were a highly improved and remarkable people. To them the Romans were indebted for arts and knowledge, and much that contributed to their growth and greatness. But they had no literature, or next to none, or none that was worthy of

permanent preservation. No author, or none that survived, rose among them. The consequence is, that we know comparatively nothing about them, and they can affect us directly in nothing. The Greeks and Romans, by becoming the laborious makers of books—and such books!—have perpetuated at once their existence and influence—have made themselves familiar to all nations—and will for ever exist as a living and regal power in the midst of them.

The fact is, that, in spite of whatever may be said against it, classical literature will be studied. Men will not consent to be cut off from all acquaintance and connexion with these early developments of the mind of the species. . . . It is well known, too, as a plain fact, that in modern times, the greatest men, the most influential as thinkers and doers, in all departments of the world and the church, have generally been such as have been trained and equipped by this discipline. . . . Besides, in almost all books there are tacit allusions to classic authors, or occasional direct quotations from them, so that some acquaintance with their language and sentiments becomes necessary to the full enjoyment of general reading. To be able to appreciate such quotations, to perceive their meaning, force, and appropriateness, is a source often of great interest, and is, of course, additional to whatever else the volume may contain: the pleasure thus produced may be easily understood by those who lose it, by their referring to the emotions of which they are conscious, when passages from the Scriptures (the classics of the multitude) are employed in a religious discourse or book, for illustration or embellishment; especially if the quotation is not a common one, or applied in a manner altogether new;—the effect is sometimes perfectly electric.* . . . Most of the terms of science and art are formed from Greek and Latin originals; while many words incorporated with our language, and now forming an essential part of it, are derived immediately from the same source; he, therefore, who understands something of the sources from whence these terms and words have descended, will be best prepared at once to comprehend, appreciate, and employ them.

Labour bestowed on the investigation of the exact force and significance of a word, is labour really directed to *thought*;—it at once teaches the student how to think, and how others have thought before him. Knowledge—a great deal of real and substantial knowledge, may

* If the reader wishes to see a book which contains, among other excellencies, an unusual number of original and apt quotations from Scripture, throwing about them light and beauty in a most extraordinary way, I refer him to the recent work of the Rev. R. W. Hamilton, on "Missions." I have great pleasure in making this reference, both from my personal regard for Mr. H., and from the circumstance of his having been my colleague in the engagements of the public day at Mill Hill—from his having been a Mill Hill boy—and one, too, whose scholarship would do honour to any institution.

often be obtained by the careful study of a single term. It may be a word compounded of two or three others, or portions of others; it must be separated into its elements—the force of each must be considered in their original isolation—then, again, in their united capacity, and in the mode and degree in which they are mutually affected by contact. It may admit of being traced through numerous authors and distant periods. Variations may be detected in its value and hue, as it drops successively from different pens. It may sink and disappear for some time from the stream of literature; it may then rise again, and come forth, endowed, as it were, with new powers, or speaking its meaning with other intonations. In tracing and observing all this, there is not only the most exquisitely pleasurable interest, and a healthy exercise of the faculties of the enquirer; but there may be vividly presented to him a continuous history of the human mind,—its modes of thinking at successive periods,—the change which the substance of its conceptions underwent,—the manner in which age after age uttered what was in it, improved on its predecessors, fell beneath, or failed to understand them.

Something, perhaps, may be expected to be said on the danger of contamination, from the impurity of some of the classical authors. I must confess, however, that I do not think this danger exists to anything like the extent that is commonly apprehended. Very little of immoral tendency is actually read in the course of instruction. No boy was ever *made* vicious by what is written in Latin and Greek. *Being* vicious, he may search for, and select, what will meet his taste; but he would have done the same had he known nothing but plain English; and the probability is, that *in* English, rather than in the languages of other lands, he finds the reading he likes best. Both in schools and colleges the worst individuals will generally be found among the least learned. The most studiously devoted to heathen writers, are not always the most heathenish. It is rather, I believe, the exception, than the rule. The fact is, devoted scholars have not time, nor taste either, for low pursuits and degrading indulgences.

As boys, indeed, spring into youth, and youth into men, it is of great importance for their classical studies to be so conducted as to conduce to moral and religious ends. I not only see no difficulty in this, but the greatest possible facilities for it. In first learning a language, the less that is said about the sentiments the better; the mind should be kept to the grammar and the lexicon, the acquisition of words and the knowledge of their laws; but advanced pupils, who read to enlarge their acquaintance with authors, should be directed to notice whatever may aid the formation of their opinions, or afford them materials for reflection and thought. He who would introduce to classical *literature*, and not merely teach the knowledge of the *languages*, must have some-

thing of the elements of the philosopher and poet, the rhetorician and orator, inherent in himself; he must have taste and sensibility,—be alive to beauties, and capable of enthusiasm; and, however he may repress and curb his emotions, with his junior pupils, and in elementary instruction, there must be times and seasons, with the more advanced, when he shall yield himself up to their animating impulse, and speak of his authors with loving delight and reverential admiration. In the same way, he who would turn these studies to advantage, in the highest sense, and with moral effect, must be a man of deep and intelligent piety; attached to the discoveries and alive to the grandeur of revealed truth; “holding the mystery of the faith in a pure conscience,” and disposed from taste, as well as impelled by a sense of duty, to seize upon every favourable topic that comes before him, to make the pursuits of his pupils ancillary to the nurture of the religious life. It is not difficult for this to be done, especially by one who has done it for himself. The state of manners, for instance, as illustrated by the poets, who depict in their satires individual character, or embody in their dramas what is social and domestic, may give rise to useful reflections on the habits of the heathen, the necessity for the Gospel, and the influence it has actually exerted in the world. . . The principles of duty which are defined and enforced by philosophic moralists, will afford subjects of valuable remark, in relation both to their excellence and their defects. . . The hesitation and error which characterize their most serious and important theological speculations, may be strongly contrasted both with what the New Testament says, and how it says it. . . Passages in the historians, which recognize the facts of the existence of Christ, of Christianity and Christians—allusions to the way in which they were respectively esteemed and treated, may be pointed out and impressed upon the mind as demonstrating at once the antiquity of our religion, the sufferings of its advocates, and the combined forces against which it prevailed. . . The frequent references to priesthood and sacrifice, may be made to illustrate the facts and doctrines of the evangelical dispensation, and to show how the world out of Judea, as well as the people and church in it, was undergoing a preparation for “the fulness of time.” . . In one word, the pupil may be made aware, that in classical literature he is brought into contact with the personal representatives of that large and wonderful portion of our race, who were the subjects of God’s prolonged experiment, under which human nature displayed alike its greatness and littleness, its grandeur and deformity,—attaining to wisdom in many respects, and yet, “by wisdom,” being led *from* the Creator rather than to Him. By these means, and many others, the study of what we term profane literature, may be made to subserve the most sacred purposes; the master in the school, and the minister in the desk, harmoniously co-operate; and the result be an

education at once elegantly learned and deeply religious. Such, unquestionably, was the cherished idea of the venerable founders of this institution. But this leads us to another topic.

IV.

As instruction in religion is an essential part of the system of education pursued here, I must be permitted to offer a brief remark or two on this subject. We may learn from heathens, ignorant as we may deem them, the importance that belongs to this kind of knowledge. To the earnest religious spirit of the Romans, Cicero ascribes their political supremacy. "The Romans," says he, "are not superior in numbers to the Spaniards, in strength or courage to the Gauls, in address to the Carthaginians, in tactics to the Macedonians; but we surpass all nations in that *prime wisdom*, by which we have learnt that *all things are governed and directed by the immortal Gods.*"

Without religion, in fact, no system of education can be complete. To educate is to develop, or draw out, not merely a *part* of man, but the capacities and powers of his whole nature. In the most comprehensive sense, it includes the body as well as the mind; and, in relation to the mind, it contemplates the religious and moral faculties, as well as the intellectual. Secular instruction may expand and invigorate the mental powers—but to do this, is only to educate the half of man; it is to leave undeveloped, or rather, indeed, depraved and perverted, those moral feelings, and that religious nature, the proper exercise and sanctification of which, are to fit him for the daily duties of life, and for a life and condition "yet to be revealed." Human nature, in its constitution and attributes, contains within it a prophetic intimation of a higher world. Its religious instincts, its moral conscience, its capacity to form, and its *tendency* to form, the idea of God, of Divine law, of invisible authority, and future account—these are so many indications of a sublimer nature moving within us—so many stirrings of profounder faculties, which tell of the sphere for which they are intended, and in which they will attain their perfect development. In this way, the embryo bird, while yet in the shell, and long before it breaks it, indicates, by its tiny, half-formed wings, that its destiny is to fly in the midst of heaven; and, in the same way, the bodily organs of the child in the womb, foreshadow and predict the kind of world into which he is to be born.

Our whole life is an education for eternity. Our moral powers are to be expanded here, as a preparatory step to our fitness for heaven; and, in early education, the first expansion of these powers should begin, as a preparatory step to our fitness for earth. In the Holy Scriptures, God has taught what is to be believed, and what done, in order to both. The circumstances of our race render it necessary that man should be *saved*—the process is revealed—the agents described—

the way declared. The young are to be taught these things simply as facts ;—reverence for God, and for God's authority, should be carefully cultivated, and truth administered *dogmatically* at first. Along with this, from the earliest commencement of voluntary action, the *conscience* should be cultivated ; duty, obedience, all that is "honourable and of good report," should be set forth as the bounden, becoming, and pleasant service of those who are privileged with the rich inheritance of Christian knowledge, and a real relation to the Christian church. It should be taught, that innocence is better than repentance—to be trained in a way from which it will never be necessary to depart, than to be converted afterwards from early wanderings, or to run the hazard of never being converted at all. As youths advance, especially such as are liberally educated, they should be taught the evidences of our holy religion. Their classical knowledge, and ability to consult original authorities, may be turned to excellent effect here. In this way, what was, at first, and properly, a prejudice, may become knowledge ; and reason itself, instead of teaching to doubt, may be taught to confirm and establish faith.

Time forbids, or I would willingly dilate upon this subject. This institution professes deeply and reverently to regard it. I hope and believe that it ever will, in all its directors, and all its agents, and in a manner as distinguished for intelligence as zeal. I will only add, that parents should remember, that very much depends on them. They are not to expect that children, whose first years have been neglected, can be sent hither, and be made over again, as if by magic. They are not to wonder if the school be unsuccessful, when home and the holidays counteract its influence. Nothing can be done, in this matter, to any purpose, but as fathers and mothers give their support. Here, the principles and spirit of the domestic circle are all but omnipotent.

V.

In addressing the supporters of this grammar-school, I should feel it to be a great and serious neglect, to omit to notice the professed and ostensible peculiarity of the institution, as founded and maintained by Protestant Dissenters.

In itself, dissent is an evil. It would be better, if no differences, religious or political, existed in a nation. To oppose or dissent from any ancient or established institution, is, for its own sake, by no means to be approved or desired. The grounds and reasons for such procedure, should be very weighty : it should be forced upon us, as our last and only honourable alternative—as the exclusive way in which we can retain our self-respect, by, in our estimation, retaining our loyalty to truth and God, and embodying our devotion to liberty and religion. Justifiable dissent has always been this. It has been a thing to which men have been driven—driven often against their wills,

always against their interests. The tendency in human affairs is, for *might* to take the place of *right*. Secular governments would rule by power rather than reason, or by force rather than law ; and churches, sinking into error and corrupting religion, would stand upon authority rather than truth. In such circumstances, the principle of dissent first appears in the secret dissatisfaction of superior minds with things as they are—in the effort to produce a change for the better—and in the wish to identify the outward and actual, with the ideal forms of opinion and procedure, which arise in enlarged and truth-loving souls, from their earnest meditations on the nature of man and the will of God. It is not till after this, often long after, and as the result of internal struggles with themselves, that positive dissent makes its appearance ; it never does so without sacrifices on the part of the seceders, and never, it may be added, without benefit to society at large. Realms of thought are wrested from usurpers—rights and liberties gain acknowledgment—ancient institutions may continue to exist, but they exist shorn of some of their pretensions—expressly or silently they modify their action, or abjure their errors, and the result is, a step onward in the progress of society. Such things occurred long prior to the Protestant Reformation, and such have been constantly occurring since. It is thus that the world has been kept advancing. Men, like the men we have just described, have been always accounted the troublers of their age ; but troublers of an age, by thinking and speaking of its corruptions and errors, are always a-head of it—they cannot be understood, nor can they be appreciated by the men of their time, though they are acting bravely for them and for their children. Extravagance and enthusiasm will commonly, perhaps, mingle with their movements ; but enthusiastic minds are always sincere—sincerity and earnestness are generally based on some true thought—and a true thought cannot be resolutely carried into action without the world becoming a debtor to its advocates. The infidel historian, it is well known, attributes the achievement of the civil liberties, in which Englishmen justly boast, to the fervid longings and irrepressible enthusiasm of our Puritan ancestors ; and Hallam, in his *History of the Middle Ages*, has the following statement :—“ The tendencies of *religious dissent*, in the four centuries preceding the Reformation, appear to have generally conducted towards the moral improvement of mankind ; facts of this nature,” he continues, “ occupy a far greater space, in a philosophic view of society, during this period, than we might at first imagine.”

The fact is, that dissent always originates with some earnest, honest, deep-thinking soul, sent into the world by the great God, to see things in their true light, and to call things by their right names. Such a man has rough energy, a face like a flint, a stout heart, and a strong arm. He is necessarily the Elijah, the John the Baptist, the Knox,

the Luther of his day. He dares to take up Truth, when trampled upon in the streets, and to say to all men, "This is a holy and Divine thing; foully as it has been treated, it is worthy of worship, and I am resolved henceforth to worship it." A splendid Falsehood may be riding by, in purple and gold, with all the world prostrate before it; but when it says to this man, "fall down and worship *me*, and say that I am the truth"—he straightway answers, "I will not worship thee, nor call thee the truth; for thou art a lie." The Protestant Reformers were such men—such men were the Puritans after them—and such were the fathers of Nonconformity. The principles they have left us are sufficient to produce such men still.

Our parentage is noble, if there be any truth in these representations. That there is, let history declare. When the world was reduced to intellectual and religious vassalage, by the dominant spirit and usurpations of the papacy, the liberties of mankind and the royalties of truth had to be again recovered and re-asserted, by intellectual battle and war. None could be admitted to such service, at least as resolute and trust-worthy men, but such as *dissented* from things as they were, and were resolved on improvement, whatever it might cost, of reputation or ease, possessions or life. Age after age the contest continued; successive victories discovering new occasions for combat, and every generation furnishing men worthy of their fathers. To such men we are indebted for our meeting this day, and to them we owe the character and existence of this institution. We have reason to congratulate ourselves and each other, on the happy circumstances in which we assemble, when we consider what *might* have been our lot, if the spirit of intolerance had never been met, by the active resistance or passive suffering of those who preceded us. I shall say nothing of what that spirit, which yet survives, would wish still to impose or execute if it could; but the period, comparatively, is not distant, when it had it in its heart to crush by persecution the learned and amiable Dr. Doddridge, for daring to keep an academy for youth; and, at an earlier period in the last century, a bill, you should know, actually passed both houses of parliament, and received likewise the royal assent, forbidding any one on the pain of imprisonment, to keep any *public* or *private school*, or seminary; or to teach or instruct youth, as tutor or schoolmaster, unless he was a conformist to the established liturgy—obtained a licence from dignified ecclesiastics—and promised to teach the Christian religion *only* as it was set forth in the Church Catechism! This bill passed, and became law in the year of *grace*, 1715. The Dissenters of the day petitioned against it—they petitioned in vain. It was moved, in their behalf, at the last reading, that they might be allowed to have *schools* for the instruction of *their own* children—but *this* was denied them. They did, however, obtain one favour, that of being permitted to have *school-mistresses* to teach their children to read! We may

smile at these things now. But, when such an enactment could be passed in the British parliament two hundred years *after* the Reformation, and not half that period previous to the formation of this establishment, we may ask, with feelings too serious for laughter,—not only how *this* institution ever could have been, but what would have been the character of *all* institutions—what the condition of the whole empire, if there had not been, in bygone times, noble, truth-loving, earnest men, who, under the name of Dissenters, resisted ecclesiastical and civil tyranny, and secured, by their personal sacrifices and sufferings, the freedom and blessings which we now enjoy? It is not right that the inheritance they purchased should be taken by any without acknowledgment, or enjoyed without gratitude. It is certainly appropriate, in this place and on this day, to express at once our admiration and our thanks. The least we can do is to commemorate a virtue, which few, perhaps, now, have either the ambition or the magnanimity to imitate.*

VI.

In concluding this somewhat desultory address, I cannot forbear offering a word or two directly to the pupils:—

My dear boys,—You have heard what I have been saying about learning and religion; you see how we attach importance to both. Knowledge is good—large information is very desirable;—but *religious* knowledge is absolutely necessary. Science, literature, and elegant accomplishments—all that gives to the intellect greatness or refinement—if possessed apart from religious faith and holy character, are only as flowers that adorn the dead. There is a knowledge which purifies while it expands—which is life to the soul as well as light to the intellect—which will go with you to any world—and *prepare* you for any, by guiding you safely through the dangers of this. Seek that know-

* I have now before me a circular letter, sent to his clergy last year, by the Bishop of Bath and Wells, in which he tells them that he has appointed an inspector of schools, with a view to improving and extending the education "*of the people*," who has his instructions to act with "special regard to the 59th, the 77th, the 78th, and the 79th canons." These canons are all given in the circular. The 77th is as follows: "*No man shall teach, either in public school or private house, but such as shall be allowed by the Bishop of the diocese or ordinary of the place, under his hand and seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for the right understanding of God's true religion; and also, except he shall first subscribe to the first and third articles afore mentioned simply, and to the two first clauses of the second article.*" The articles here meant, are those subscribed by the clergy at their ordination, wherein they acknowledge the sovereign's ecclesiastical supremacy, and that *every thing* in the book of Common Prayer, &c., is agreeable to Scripture. *Ecclesiastically*, therefore, it would seem, from this circular, that the English *people* cannot legally have tutors and schoolmasters, public or private, but such as are "*allowed*" by a Bishop, and qualified by "*subscription*!" Is it so?

ledge where you know it is to be found—in those “Holy Scriptures,” which you are here taught, and “which are able to make you wise unto salvation, through faith that is in Christ Jesus.” Cultivate, dear youth, piety towards God, deep reverence for his presence, his service, and his name. Pray to him, for that pardon of sin, which boys need as well as men—and for that grace, which children as well as adults can receive. The promise is to you as well as to us.

In relation to your general conduct, I should like you to associate real nobility and greatness of character with what is *moral*—with habitual obedience to the law of conscience, and the dictates of duty. Vice is mean and degrading, as well as wrong. In the Bible, sinners are represented as objects of contempt, as well as condemnation. A bad boy knows well enough that he deserves to be despised, for he can't help sometimes despising himself. Do, bravely and manfully, every thing that you feel you *ought*. Cultivate a generous, open, unsuspicious temper. Despise selfishness; hate and loath it in all its forms of vanity, sloth, self-will—oppression of the weak, harshness to the timid—refusal of help, which it would be proper to render—or of little sacrifices to serve others. Detest every thing like duplicity and deceit. Don't go within a mile of a lie. Value your honour, truthfulness, and integrity. When you have misunderstandings, do not be ashamed of acknowledging error, or apologizing for wrong. As soon as possible, get rid of grudges and resentments, and live together in cheerfulness and love. Be, in manners, at once frank and courteous—in act and conversation, delicate and pure. In one word, desire, in all things, so to behave yourselves, that as you “grow in stature you may grow in wisdom, and in favour with God and man.”

One word in relation to your studies. **WORK.**—Work well, hard, cheerfully. Don't wish just to get through, or to get off easily, or to be indebted to any one for any thing whatsoever—that you ought to know and to do yourselves. Every thing depends on your diligence and industry. Let none of you fancy that because you have genius, you may dispense with labour. No boy ever translated Homer by inspiration. Nothing will come to you in this way; nothing valuable is, in this world, either done or got without effort. “Nature *gives* us something at first”—something to start with,—our original capacity, whatever it may be. “Every thing else, after this, she *sells*”—sells always—sells to all—and sells dear. You must pay the price. By intellectual labour you may purchase for yourselves attainments and distinction—happiness and respect come by virtue. If you like, you may be idle, thoughtless, wicked; the price is, ignorance, contempt, hell. Recollect, also, that, in the long run, there can be no mistake. No boy or man can ever really get what he has not purchased, or carry away what belongs to another; or if he does so, or appear to do so, he cannot keep it for any long time without being detected. Every day is a day

of judgment—a day of reaping as you have sown—of revelation of what you are. “No man is concealed,” or can be. Not one of you can go through life, all the way, with the reputation and character of a good scholar, if you are not really such. Things will be constantly occurring to reveal you, and society will not be long in ascertaining your precise height and depth—your solid contents and superficial dimensions. In the same way, you cannot pass for what you are not, in respect to your actual moral character; somehow or other, you will come to find yourself weighed and measured. You will pass among your fellows for what you are worth, and for nothing more; if you are worthless, the world will soon make the discovery, and it will *let you know* that it has made it. Depend upon it, the best way to be thought good, is to *be* good; the surest mode of being had in reputation, is to have a character.

If, at this moment, I could gather together here all the pupils that have ever been located within these walls; if I could summons them from wheresoever they sojourn, and cause them to surround you in visible forms, and thus show you exactly what they *are*—it would be a most affecting and instructive spectacle. Many, probably, would have to rise from their graves; of these, some would appear as spirits of light; some, it is to be feared, with the awful aspect of lost souls. Others would be brought from the ends of the earth, and the isles of the sea; from under ancient dynasties and new republics; from continents and colonies of the other hemisphere: of these, some would be found to be honourably engaged in commercial enterprize; some to have been driven from their fatherland, by folly or misfortune; some to have gone voluntarily forth as ministers and missionaries—the highest form and office of humanity. Of those that would come from the metropolis, and from the towns and cities of our country, how great would be the number—how varied the pursuits—how different in their tastes, habits, and character—how changed in appearance—perhaps in opinions, sympathy, belief, from what they were, when in this scene, as little boys, they plied their tasks, or bounded in the play-ground, or kneeled in prayer! Some would come with university honours, and literary reputation; some as presbyters of the English Church; some as the guides and bishops of our own. Many would be here, there can be no doubt, who have passed through life, and are passing through it, with honourable characters and spotless reputation; many who are enjoying the fruits and rewards of steadiness and industry; and many besides, who, adding to their virtue, *faith*, and following out their religious training, are known and esteemed as religious men, and adorn the community in which they move. Pleasant would it be, to look upon the countenances of such men—men of intelligence, virtue, and religion; pleasant for you to hear their words of encouragement, and their united testimony, to the advantages of learning—the worth of goodness

—the possibility of securing, and the satisfactions flowing from the friendship of God!

While such as these might allure and attract you towards holiness and heaven, there would be some others whose career and appearance would operate upon you in another manner;—whose ruined characters and blighted prospects,—debilitated health, reckless habits, wretchedness, and shame—would alarm and deter you from following their courses, and move your hearts by pity and terror. Some of these, perhaps, when at school, were gay and buoyant—loved by their associates, and worthy to be loved; they entered life with high hopes, and bright prospects; they were the pride of their parents; everything was done for them, to secure and facilitate their advancement and success; with all this, they have come to be what I have described—a *ruin* and a *wreck*. If such could speak, they would probably tell you, that they fell, from not having a fixed, settled, and serious aim in life; that they gave themselves up to the satisfactions of the moment, whatever they might be; passed, thoughtlessly, from pleasure to pleasure; cared for nothing but immediate enjoyment, having no idea of living for any great or honourable purpose; thus, wasting their talents and squandering time, they easily proceeded from folly to vice, till they found themselves utterly and irretrievably ruined. But, instead of fancying what they might say, I will conclude by quoting what *actually was said*, by a man of good abilities and finished education, who thus wasted life, and saw his error when too late. I refer to Sir Francis Delaval, who, when he was on his death-bed, sent for Mr. Edgeworth, and thus addressed him:—"Let my example warn you of a fatal error into which I have fallen. I have pursued amusement, instead of turning my ingenuity and talents to useful purposes. I am sensible that my mind was fit for greater things than any, of which I am now, or was ever supposed to be, capable. I am able to speak fluently in public, and I have perceived that my manner of speaking has always increased the force of what I said: upon various important subjects, I am not deficient in useful information; and, if I had employed half the time and half the pains in cultivating serious knowledge, which I have wasted in exerting my powers upon trifles, instead of dissipating my fortune and tarnishing my character, I should have distinguished myself in the senate or the army, I should have become a useful member of society, and an honour to my family. Remember my advice, young man. Pursue what is *useful to mankind*. You will satisfy them, and, what is better, you will satisfy yourself."

PRIVATE THOUGHTS.

REASONS FOR THANKFULNESS AND SUBMISSION.

It is a duty which I owe to Him under whose "mighty hand" I am placed, and, like all other duties, it involves a large amount of practical benefit, to compare my deservings and His dealings, my sins and circumstances, the transgressions which attach themselves to me, and His mercies and judgments. If I find, as will assuredly be the case, that I have deserved "evil," and not "good," at the "hands of the Lord," the fact admonishes me not to receive the tokens of His loving-kindness with indifference, and not to murmur when He "causes grief."

Let me reflect upon the simple continuance of my life in the present world. According to the sentence of the Divine law, death is the adjudged demerit of transgression. "The soul that sinneth, it shall die."—"The wages of sin is death." I cannot doubt for a moment being "concluded under sin;" but doubt it or not, die, I know I must, sooner or later, for "death hath passed upon all men, for all have sinned." To be deprived of life is justly regarded as the greatest of all temporal punishments, and hence, by wise governments, it is only inflicted upon the worst of criminals. Natural instinct prompts me to use every endeavour to preserve life: "skin for skin, all that a man hath he will give for his life." But let me keep in mind that sin has not only subjected me to the first death here, implying the separation of the soul and body, but to the second death hereafter—that death which consists in the separation of the whole man, body and soul, from the presence of God, and the delights of His kingdom, to dwell in regions where an endless alienation from all happiness and hope prevails. What, then, does the simple continuance of life in the present world betoken to me? but that I have not received "the due reward of my deeds." I am out of such misery, nay, I am not only out of it, but favoured with the use of those means of grace, by the wise improvement of which I may never be in it. Men, under the dispensation of the Gospel, are regarded as "prisoners of hope." It assures them of present pardon, if they will but penitently seek it, and of eternal life, if they will but resolutely prepare for it, so that, instead of "going down to the chambers" of the "second death," they may be rescued from it, to mingle with the redeemed of God here, and with the angels of light hereafter, to "drink of the river of His pleasures," and enjoy the radiance of His uncreated glory. Should I not, then, having this privilege within my reach, who am by nature a child of wrath, say with the Jewish monarch, "The living, the living, he shall praise Thee, as I do this day?"

Let me reflect, also, upon what is implied in the "life which I now live in the flesh," being "by the faith of the Son of God." He who is "rich in mercy" for Christ's sake has removed far

from me all that is fearful in the "curse of the law," though some of its bitter ingredients, for a little while, I may have to taste. The great blessing of "redemption through his blood, even the forgiveness of sins," is the present effect and recompense of faith, and "a far more exceeding and eternal weight of glory" is its future crown. "This is the generation of them that seek Him," in the way of his word. They are "no more strangers and foreigners" to God, but members of a family justified and renewed. They are removed from His bar to His bosom, and will ultimately be elevated from the kingdom of grace to the kingdom of glory. The sons of God are the heirs of heaven; "if children, then heirs, heirs of God, and joint heirs with Christ Jesus." Their happiness will not be a passing gratification, nor their dignity like the transient blaze of human glory. When the vapour of this life shall have fled away, and time shall have ended its days, they will be in possession of an "endless life," enjoying an immutable blessedness. Are these, then, my circumstances? have I these prospects? Surely, if so, it becomes me "to serve the Lord with gladness," to be "thankful unto him, and bless his name;" and to act upon the maxim of Christ, in relation to all earthly and sensitive good, compared with that which is spiritual and Divine, "In this rejoice not, but rejoice rather that your names are written in heaven."

But I ought not to forget the circumstances in which I frequently "live, and move, and have my being." Suppose there is the experience of the peace and joy of the Gospel, and that I "abound in hope by the power of the Holy Ghost." Suppose, then, that life were continued unto me for the present, under the constant pressure of outward adversity; still, remembering my deserts, I should have the strongest reason to say, "Blessed be the name of the Lord," "the lines are fallen unto me in pleasant places, yea, I have a goodly heritage." But life is not a scene to me of continued adversity. It has to every man many pleasing intervals of enjoyment and repose. It has its "green pastures," and its walks "beside the still waters," as well as its rough and thorny paths. Providence sometimes smiles upon me in a special manner. I have food to eat, and raiment to wear, and every necessary comfort within my reach, health with its bloom, friendship with its joys, buoyant spirits, and mental vigour. The body is free from pain, and the mind from anxiety. The schemes in which I engage prosper, and the persons whom I love are near. And "is any thus merry? let him sing psalms." Let him not forget the "Father of Lights," from whom cometh "every good and perfect gift." Let him not be infidel or ungrateful, but rather say, "What shall I render unto the Lord for all his benefits?" to which the response is plain, "Offer unto God thanksgiving, and pay thy vows unto the Most High."

I will now take a view of my present Christian life as a whole. If it has its pleasures, it has likewise its pains. It is a scene of trial, a state

of discipline. "What son is he whom the father chasteneth not?" I am conscious, however, that while "innumerable iniquities compass me about," the chastisements I endure are in comparison slight and few. The former are as countless as the waves of the sea, the latter are as rare as the storms that beat upon its breast. The former are as numerous as the leaves of the forest, the latter as occasional as the lightning that scathes its trees. I have to recollect, also, that my follies are not only many but aggravated, while the chastisements of God are not only few, but beneficial, never intended to be injurious, but instructive and amendatory, and always actually so when sanctified by the Spirit of grace. Pining sickness, family bereavement, and temporal losses, have brought home to my mind, with all the force of a sensible conviction, the vanity of the world, and the value of religion. I have been brought to see the folly, as I never saw it before, involved in the "two great evils," that of "forsaking the fountain of living waters," and that of constructing "broken cisterns which can hold no water." Thus taught by the correcting hand of God, and acting in accordance with the teaching, the effect has been, that the "time past of life has sufficed" to have walked negligently, and the time present has been more wisely employed. As then, He chasteneth me, not for His pleasure, but for my profit, "I will sing of mercy and judgment, unto thee, O Lord, will I sing." I ought to be dissatisfied with myself, till I am brought into a state of thankful submission to the "Father of spirits," for no principle but one of good-will, no motive but one to promote my best interests, can actuate Him, in His dealings with me.

FURTHER REMARKS ON COLOSSIANS II. 16, 17.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—In common, I believe, with many of your readers, I have perused with deep regret, the two articles in your numbers for March and May, entitled "Critical Remarks on Colossians ii. 16, 17;" the object of which is to prove that the Ten Commandments have been annulled, and that the observance of the Lord's day rests upon no Divine authority whatever, and is consequently not binding upon Christians. I had hoped to see some reply from an abler pen, to the rash and dogmatical and flimsy criticisms of the unknown writer; but, being disappointed in this respect, I have snatched a few moments to draw up some counter remarks upon the passage in question, which are at the service of your readers. I have not undertaken to refute the various unsupported and erroneous assertions scattered over W. S.'s papers, but have confined my remarks to the main point—the vindication of St. Paul from the false gloss which represents him as having made void the law.—I am yours very faithfully,

JOSIAH CONDER.

The first thing to be observed in this much perverted passage is, that the leading idea relates, not to the observance of days, but to the subject of meat and drink; that is, to ritual observances connected with eating and drinking. In this respect, the passage is strictly parallel with that in Rom. xiv., "Let not him who eateth not, judge him who eateth. . . For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." But, as in addressing the Romans, so here, the apostle connects the question of the lawfulness of eating and drinking with the observance of sacred days. And so close is the apparent connexion, that Koppe explains it by saying—"Some believed that it was their duty to abstain only on certain days from eating flesh." That the observance of certain days as feast days or fast days in respect of food, is chiefly, if not exclusively referred to, can scarcely be doubted. This construction of the passage in the epistle to the Colossians is confirmed by the way in which *ἐν μέναι* is brought in; not immediately after the verb, its natural place, according to the view commonly taken of the import of the admonition, but as if introducing a clause exegetical of the preceding words—"Let no man judge (or condemn) you in meat or in drink, either in respect of a festival or of a new moon, or of sabbaths." There seems no reason why the words "*in respect of*" should have been interposed at all, unless the "meat and drink" had respect to the ritual observances on such days. What, then, were the ordained observances? The following are the passages in the Old Testament which bear upon the subject:—

Numb. x. 10.—"Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God."

1 Chron. xxiii. 31.—[The office of the Levites was] "to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number."

2 Chron. ii. 4.—"And for the burnt offerings morning and evening on the sabbaths and on the new moons, and on the solemn feasts."—So 2 Chron. xxxi. 3.

Exra iii. 5.—"And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord."—So Neh. x. 33.

Isaiah i. 13, 14.—"Bring no more vain oblations; incense is an abomination; the new moons and sabbaths, the calling of assemblies, I cannot away with. Your new moons and your appointed feasts my soul hateth."

Ezekiel xlv. 17.—"And it shall be the princes' part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel."

On comparing the apostle's language with these passages, can there remain a reasonable doubt upon the mind of any reader, that he alludes to the ceremonial observances upon the sabbatical and other festivals, which belonged to the Levitical institutes, not to the observance of the Sabbath itself? How differently does the same prophet who speaks in the name of Jehovah, of new moons and sabbaths as being unacceptable and vain, refer to the religious observance of the Sabbath!

Isaiah lvi. 2.—“Blessed is the man that doeth this (keepeth judgment and doeth justice;) that keepeth **THE SABBATH** from polluting it, and keepeth his hands from doing evil.” 6. “Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the **SABBATH** from polluting it, and taketh hold of my covenant: even them,” &c.

Isaiah lviii. 13.—“If thou turn away thy feet from the Sabbath, from doing thy pleasure on my holy day, and call **THE SABBATH** a delight, the holy of the Lord, honourable, and shalt honour him,” &c.

In these latter passages, the keeping of the Sabbath is classed with the most essential marks of integrity and piety, as a duty of primary obligation; and to show that the ceremonial observance alone is not intended, the prophet describes the true Sabbath-keeper as delighting in the day consecrated to the Lord, thereby connecting the spiritual duty with the state of the heart. Nothing is said here of new moons and festivals, because they were institutions of a wholly different character. Is it not a reasonable inference, that, when we find sabbaths spoken of in immediate connexion with new moons and other set feasts, **THE SABBATH** cannot be intended, but only certain ritual (it may be weekly) observances?

This view of the subject is further confirmed by what the apostle adds—“which are a shadow (an adumbration) of future things, but the body is of Christ.” Understood of meats and drinks, of feasts and sacrifices, this declaration is easily explained. *They* were a shadow of that kingdom, or of the blessings of that kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. So we read Heb. x. 1, that “the law having a shadow of good things to come, and not the very image (or substance) of the things, can never *with those sacrifices* which they offered year by year continually, make the comers thereunto perfect.” The sacrifices were a shadow of the future blessings of pardon and peace, procured by the one offering and perpetual intercession of the Divine high priest. All this is clear; but when we attempt to apply the declaration to festivals, new moons, and sabbaths, in what sense they were a shadow or type of future things is at least not obvious. All that can be said is, that they were part and parcel of a symbolic ritual and a typical economy, which were to be done away in Christ. Apply the words to the Sabbath itself, and the meaning becomes still more enigmatical, not to say wholly inadmissible. Of one of the greatest possible blessings bestowed upon man, which our Lord declares to have been “made for man,” and which is equally necessary to both his physical and his moral well-being under every dispensation, it is hard indeed to understand how it can be termed “a shadow.” With as much propriety might the Decalogue itself be called a shadow or a type. It is true, as the worship of God on earth may be regarded as in a sense emblematical of the more perfect worship of the heavenly world; so, the Sabbath may be regarded as emblematical of the perpetual rest that awaits the people of God. But who

would, therefore, say that Divine worship on earth is "a shadow," and not a substantial Christian privilege? If no one could say this of the public worship of God, how can it be imagined that the apostle Paul would speak of the Sabbath as a shadow—not, be it observed, of the heavenly rest, but of the substance of Christianity? "The body is of Christ." Of what in Christianity was the Sabbath the shadow? of what more excellent than itself, "the holy of the Lord and honourable," the delight of the pious, the day of mercy to the sons of toil, the primeval gift of the Creator to man? If Christianity has abolished this boon, what has it bestowed in its room? What more substantial blessing has replaced the shadow? Such an interpretation of the apostle's language appears irreconcilable with common sense.

Calvin, indeed, who considers the term *shadow* as opposed to *revelation* or *discovery*, thus expounds the passage: "For the substance of these things which the ceremonies formerly prefigured, is set forth to us ocularily in Christ, because he comprises in himself whatsoever future thing they designated." That the Sabbath was in any sense typical of Christ, is a notion, however, which receives no countenance from the Scriptures; and it would be as reasonable to view the Decalogue itself as a type of Christ, as to consider the Sabbath of the Decalogue as partaking of this typical character.

But it is urged, that if the Sabbath of the Decalogue is still in force, all the regulations of the Levitical code are binding, and the Sabbath-breaker would still be worthy of the punishment of death by stoning. This rash and unsupported assertion scarcely deserves a serious answer. As well might it be argued, that, if idolatry be still a sin, all who break the sacred commandment ought to be put to death. As Michaelis remarks, "the celebration of the Sabbath, *which was making a weekly profession that they received, and revered the Creator of heaven and earth as the true and only God*, was closely connected with the fundamental principle of the Mosaic legislation, whose object was to keep the people from idolatry, and to maintain the worship of God; and hence, also, the punishment of death was denounced against the wilful profanation of this solemnity." "The man who broke the Sabbath was considered as guilty of disowning that God, the worship of whom was a fundamental principle of the Israelitish policy."*

A writer who can seriously contend that to acknowledge the binding nature of the ten commandments, is to bring ourselves under an obligation to adopt the penal laws of the Jewish polity, would really seem to labour under an obliquity of judgment which incapacitates him for reasoning upon the subject.

The Mosaic statutes, adapted to the circumstances of one particular nation, with reference to their climate and mode of life, formed the

* Michaelis on the Laws of Moses, Vol. III. Art. 195.

political law of the Jews. But besides these, numerous regulations of a superstitious and vexatious kind were added by the Rabbis, by which the Sabbath was divested, in a great degree, of its original character as a day of mercy, a festival of rest, and made to assume an aspect of sanctimonious austerity. Of all these Jewish statutes, which we find specified in the Talmud, and, among the rest, the superstitious restriction of the Sabbath-day's journey, Moses has not a word. To these Pharisaical dogmas and rules, which our Lord, both by reasoning and example, opposed and discountenanced, though "subject to the law," St. Paul may well be supposed to allude, when he says, "Let no man judge you in such matters." But, while the Jewish polity subsisted, the *political* law of the Sabbath would still be in force; and on the same principle that St. Paul conformed to other Jewish institutions, and circumcised Timothy, he would unquestionably, as a Jew, observe the seventh day, as well as the Lord's-day. And where the Jews formed a numerous community, a compliance with their national custom in this respect, on the part of the Gentile Christians, would be dictated by prudence and a regard for peace. Out of Palestine, indeed, the Jewish Sabbath could not be politically in force; but, in all the synagogues, Moses was read every Sabbath-day; and if it was deemed necessary to lay restrictions upon the Gentiles of Antioch, Syria, and Cilicia, in respect to the partaking of things strangled and from blood, and from things offered to idols, in order to avoid giving offence to their Jewish brethren, the same principle would require an observance of the seventh day, not in the spirit of the Rabbinical superstition, not as a "burthen" imposed upon their conscience, but as a day of public worship in the synagogues, in which prayer was wont to be made. (Acts. xvi. 13.) In the eastern churches public religious services were long held both on the seventh and the first day of the week; but the observation of the Lord's-day being exclusively the badge and test of a Christian profession, as keeping the Sabbath was of Judaism, the latter was gradually dropped. Thus, Ignatius says, "Let us no longer sabbatize, but keep the Lord's-day." As a *political* ordinance, the keeping of neither day could be enforced in countries under heathen government, and as neither our Lord nor his apostles ever claimed to exercise any *political* authority, an obvious reason presents itself why the Mosaic law of the Sabbath was not abrogated by any express command, during the existence of the Jewish polity, which would have been a direct interference with a political law, and with the province of the magistrate. For the same reason, the *political* observance of the Lord's-day could not be authoritatively enjoined by the apostles, since that is a privilege, so far as regards exemption from service and toil, which can be secured only by the civil government.

The Sabbath and the Lord's-day alike require to be viewed under a two-fold aspect, as connected with religious *duty* and with religious

freedom. The only ground of religious duty is the Divine command ; the freedom and opportunity of performing religious duties are civil rights, and, as such, the matter of legislation. The Mosaic statutes secured the day of rest to the entire Jewish nation ; and the political law of Christian countries, which protects the labouring classes in the enjoyment of this primeval boon, is not an interference with religion, but simply a recognition of the rights of conscience, and of men's duty to be religious.

In point of fact, Christianity has substituted, not by express command, but as the result of the religious observance of the first day of the week by the apostles and primitive Christians, the Sunday for the seventh day as the Christian Sabbath. The only question is, whether it has consequently annulled the fourth commandment, and repealed the moral obligation to allow to all who live by their toil a day of rest. Now, to those who require an express command to keep the Lord's-day instead of the Sabbath, we may properly reply, show us the express repeal of a law which is as necessary for the physical welfare of man and the domestic animals as for the existence of religion in the world. It cannot be said that the law, "Six days shalt thou labour, (and exact labour,) but on the seventh thou shalt rest," a law of which the universal division of time into weeks is a standing memorial from the creation, is nullified by observing the first day instead of the seventh. The day was made for man, not man for the day ; and even were the change of the day unauthorized by the apostolic practice of observing the first as a day of religious commemoration, even then the design of the original institution could not be considered as either intentionally or practically contravened. All that could then be said would be, that, not presumptuously but mistakenly, the letter of the law was circumstantially violated, while in spirit it was obeyed according to the apparent intention of the Lord of the Sabbath.

But the mistake lies with those who put upon the Decalogue itself a construction which is equally at variance with the intimations of Scripture and with common sense. The Pharisees in the same spirit misinterpreted all the commandments, making them void by their traditional glosses ; and it was to rebuke their narrow and perverse misconstruction of the fourth commandment, that he who came "not to destroy the law and the prophets, but to fulfil" them, said, "It is lawful to do good on the Sabbath day."*

* W. S. speaks of the "the first day of the week as one of those on which men are by the Decalogue as positively directed to work as on the seventh day they are commanded to rest." This exposition of the commandment can only be paralleled by Jeremy Bentham's representation, that the second commandment prohibits the arts of sculpture and engraving. Did all the Jews work throughout the six days ?

Interpreting the fourth commandment in no other way than we are authorized by the prophets of the Old Testament, and as we are accustomed to interpret all the other precepts of the Decalogue, we are warranted in considering the appointment of a day of rest as a provision for the preservation of religion, or of the external profession of it, by public worship, and the command to observe the Sabbath as tantamount to a command to acknowledge the Creator, by a weekly commemoration of the formation of the world, as the only object of worship. The very reason given for remembering the day, points to the worship of God as the design of its observance. Now, if any thing deserves to be termed a moral law, a precept enjoining the worship of God must be entitled to be so regarded. Viewed in this light, the fourth precept of the Decalogue forms an essential part of "the first and great commandment," which is the sum of the first four, as the second great commandment is the sum of the other six relating to our duty to our neighbour. This view of the Decalogue—this exposition of its true spirit, is sanctioned by our Lord himself; and both St. Paul and St. James refer to the second table as a compendium of social duty—a law of eternal obligation. (Rom. xiii. 9. James ii. 8.) It has been said, that the Decalogue is not the moral law, but it may properly be termed a *statutory enactment* of that law, and as such, it is constantly referred to in the Scriptures. Unless the fourth commandment had partaken of the same universal and permanent character, understood in its true import as the rest, it would be impossible to reconcile with the Divine wisdom its insertion in the Decalogue. But if it be an essential part of religion or love to God, to unite in social worship, in the public profession of faith and homage, and in rendering honour to Jehovah, by consecrating to this purpose a definite portion of our time—if a Sabbath be necessary to the preservation of religion in the world—if a delight in its sacred observances be one mark of true piety—then we may without presumption conclude, that the omission of such a precept would have left incomplete the code of human duty; and that such a precept should have been repeated by our Lord or his apostles, is a supposition revolting to reason and piety.

It is not simply because the observance of the Sabbath is enjoined by the Decalogue, that it is binding upon all men, but because its being found there proves it to be part of that moral law of eternal obligation which is binding; and it is that same law which was written by the finger of God upon tables of stone, which he has promised to inscribe upon the hearts of his people. It would be strange if the fourth commandment formed an exception. In spite, however, of all the unhappy mistakes and "vain philosophy" which have perplexed a plain matter of religious duty, real Christians have always been characterized by a reverence for this commandment, and a delight in the Lord's-day. To the duty of social worship, and, by implication, the observance of the day of worship, the author of the Epistle to the Hebrews clearly alludes,

when he solemnly cautions the believers not to forsake the assembling of themselves together in synagogues, (τὴν ἐπισυναγωγὴν,) as, through fear of persecution, they might be tempted to do, but to exhort and comfort one another. The word synagogue was applied as well to Christian as to Jewish assemblies, (James ii. 2,) and although nothing is said here to indicate the day on which such assemblies were held, there is strong reason to conclude that their assembling on the first day of the week is referred to, inasmuch as that was the act by which they made profession of being Christians, in contradistinction from being Jews; whereas, by observing the seventh day, they would have evaded rather than incurred persecution. The observation of the first day of the week in honour of the Lord, and in commemoration of the Christian redemption, was not merely strictly analagous to the observance of the seventh in commemoration at once of the work of creation and of the redemption from Egypt, but was requisite to distinguish the public profession of Christianity from the profession of Judaism. It may be said, indeed, to have been as necessary to Christianity, as the Sabbath was to the Mosaic economy.* It was "THE LORD'S DAY," upon which all Christians met to celebrate "THE LORD'S FEAST," (1 Cor. xi. 20,) the *Agapæ* and the Eucharist; and to keep the day was to acknowledge Jesus as Lord and Christ. In this we see the reason of the change of the day with a change of the economy. But the first day of every seven is as much a seventh day, in the spirit of the fourth commandment, as the last. To attribute an intrinsic holiness to either, is sheer superstition and Rabbinical dotage. Every day is holy which is consecrated to God; but, in respect to that great event which it celebrates, the first day is holier than the seventh, more distinguished, more honourable, inasmuch as the resurrection is the birthday of a better creation. "This is the day that the Lord has made." The day is "made," in each instance, by the event. God rested on the seventh day. Christ rose upon the first. But if we have been delivered from the Mosaic yoke, it is in order that, in respect to the fourth commandment as well as all the rest, we should serve God "in newness of spirit, not in the oldness of the letter." Let us who regard the day, regard it to the Lord; and as to those who disregard it, or would teach others so, some may in a sense "disregard it to the Lord;" but they are loosening the bonds of Christian morality; and it becomes them seriously to ponder the words of our Lord: "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

* "The devotion of the poet, or the philosopher, may be secretly nourished by prayer, meditation, and study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit. The interruption of that public exercise may consummate, in the period of a few years, the important work of a national revolution."—Gibbon's *Decline and Fall*, c. 28.

CORRESPONDENCE RESPECTING THE BAPTIST MISSIONARY JUBILEE AT KETTERING.

[The Editor having received the following letters from J. B. Allen, Esq., the Chairman of the public Meeting of the Bible Translation Society, and from the Rev. W. Robinson, Pastor of the Baptist Church at Kettering, in reply to the letter of the Rev. Thomas Milner, which appeared in this Magazine, for July, (pp. 469—473,) he thought it expedient at once to forward them to that gentleman—that if he felt a rejoinder to be necessary, it might appear at the same time, and so close the correspondence in the present number. Mr. Milner has, therefore, sent his reply, which forms the concluding paper of this article.]

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—Permit me to make a few remarks in answer to a letter of the Rev. T. Milner, of Northampton, contained in your magazine of the present month. It is not my intention to reply to the various parts of that letter, but merely to make a few general observations of a pacific character. I think that it was quite to be expected, that at a meeting of the Bible Translation Society, the subject of baptism should be prominent; and if gentlemen on that occasion expressed their sentiments freely, offence ought not to have been taken. I beg to say, that *I alone* am responsible for the remarks I made at that meeting, and I see no reason for retracting, or apologizing for a single sentence I then uttered. I cherish perfect good-will towards all who differ from me, indeed the most cordial Christian affection for all, of every name, who love our Lord Jesus Christ in sincerity, and heartily do I co-operate with them. But whilst I do this, I consider myself quite at liberty, on all suitable occasions, plainly to state my views on baptism, or any other subject.

Regarding, as I do, believers' baptism by immersion to be an ordinance enjoined by Christ, I consider it my duty, and the duty of all who have been baptized, to propagate that which we believe to be the truth; and, of course, to place ourselves where we are incapacitated for doing so, is, to say the least, inexpedient. Mr. Knibb is on his way back to Jamaica, and cannot reply for himself. I merely remark that I am sorry that a speech, evidently unprepared, as his was, should be so severely criticised. Greatly shall I rejoice if, in the society to which Mr. Milner belongs, men shall be raised up who shall effect similar triumphs in the cause of freedom and religion, as have been accomplished by that honoured servant of God and his colleagues; and if at any public meeting, they shall state *their* views on baptism in strong terms, and, perhaps, not in the most polished language, I will not be offended, nor will my brethren. Real union amongst Christians of different denominations is not maintained by concealing our sentiments on either side, but by each holding them fast, and, as opportunity offers, by boldly and manfully defending them.

I am, Sir, yours respectfully,

Brixton, July 4, 1842.

J. H. ALLEN.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

SIR,—In your magazine for July, there appeared a letter from Mr. Milner, relating to the recent missionary meetings at Kettering. You will, I doubt not, in justice, find a place in your next number, for the following reply:—

Mr. M.'s complaint is, of the tone of thought and feeling which prevailed at the last annual meeting of the Bible Translation Society; and he sustains his complaint by three specific charges.

1. Mr. M. reprobates the opinion expressed by the chairman, and sanctioned by Mr. Knibb, that Baptists, now in communion with Independent churches, ought to quit their present connexions and unite with Baptist churches. Mr. Knibb added, that he should give similar advice to Pædo-Baptists, who might be in fellowship with Baptist churches. It is Mr. K.'s deliberate opinion, that it is incumbent on Christians, whilst cherishing the most fraternal feelings towards all believers, and uniting with them on all suitable occasions at the Lord's table, yet, to associate themselves in church-fellowship with the denomination to which they are in opinion most allied. Some time since, there was in the church of which Mr. K. is pastor, an Episcopalian, there being then no body of evangelical Episcopalians in the neighbourhood. No sooner was an opportunity afforded of joining himself to believers, like-minded with himself, than Mr. Knibb told him it was his duty to withdraw from the Baptists; and in accordance with that advice, he did withdraw. Mr. K. may be right or wrong in the advice he gives, (in my opinion he is altogether wrong,) but certainly it is not one-sided or bigoted advice, nor is it, I think, fairly open to the charge of vulgarity. Whatever is to be thought of his views on this particular subject, I do not hesitate, from a somewhat intimate acquaintance with him, to avow my belief, that there are but few, if any, Christians, within the wide circumference of this world, of more thorough catholicity of heart, than William Knibb.

2. Mr. M. refers to Mr. Knibb's allusion to the conversion of one hundred persons through the administration of baptism, and to the following reference to the practice of Pædo-Baptists. "I should like to know how many have ever been converted by seeing a child christened and hearing it squall." The words quoted, it is readily granted, are indefensible—as indefensible as the similar attacks which have been made on the dipping of men and women. As to the laugh which they called forth, I am sure Mr. Milner knows far too much of public meetings to attach much importance to it.

Mr. Knibb is a man of ardent temperament, and during his short sojourn in England, the claims upon him, as a public speaker, were far too numerous to permit him to express himself in the measured and elegant phraseology which Mr. Milner is accustomed to employ. Considering the man and his labours, we should, I think, be amazed at the

discretion with which he has pressed through hosts of foes and difficulties, and be quite prepared in charity, not to say justice, to tolerate and forgive what we cannot fully approve.

By what mystic process Mr. Milner has evolved the heresy of baptismal regeneration from the speech of our brother from the West, I am quite at a loss to imagine. All that he intended was plainly this, that a number of men and women dedicating themselves to God in baptism, is a most impressive sight—a practical exhibition of the truth, eminently adapted to bring the thoughtless to serious consideration—a scene actually overruled by Divine grace to the conversion of many. That it has *often* been overruled to the conversion of sinners, is, I can assure Mr. M., a fact as well attested as are any uninspired records of conversion whatever.

3. Mr. Knibb threw out a hint that the Independents would not be sorry had he remained among them. Now, this hint our worthy brother would not, I dare say, have let slip in a written dissertation; but its only fault, as far at least as I can perceive, is, that it savours a little of egotism. I am not quite sure of having caught Mr. Milner's meaning, but he seems to mean, that Mr. K. is to be identified with "excited radicalism" and "turbulent democracy;" and that, therefore, he has no wish whatever that Mr. K. belonged to the Congregationalists. On the political views and conduct of our brother from Jamaica, every one will form his own opinion. The writer may be allowed to say, that he cannot but regard Knibb in Jamaica, and Philip at the Cape, as two of the noblest examples ever given to the church of the manner in which Christians ought to use their political influence. *O si sic omnes.*

It is but candid in your present correspondent to add, that whilst approving heartily of the work the Translation Society is doing, (and which the Bible Society sinned in refusing to do,) he abhors, as much as any Pædo-Baptist, the illiberal principle on which that Society is founded. The Baptists have accused the Bible Society (and with transparent justice) of annihilating its much-vaunted catholicity, and have then themselves plunged deeper than the Bible Society into the very evil they condemn.

As Mr. Milner endeavours to fasten on our denomination the responsibility of the proceedings of the Translation Society, I beg to remind him of its origin. Dr. Carey and his colleagues translated the disputed words in accordance with the rendering in the most ancient versions of the New Testament, with the generality of modern Eastern versions, and with the decisions of lexicographers. And who were the first persons to require that, for this adherence to the practice of the learned and the dictates of conscience, they should no longer be aided by the Bible Society? The missionaries of the London Missionary Society. And the Committee of that institution, and the denomination, instead of checking this unlovely and oppressive interference, encouraged it; till at length the

Society in Earl Street said in effect to our missionaries, "You must give up your consciences and a version which we cannot affirm to be wrong, or you must do without our help."

In the year 1832, all the Baptist chapels in the Western district of our Jamaica Mission were destroyed. Just at that time, Sir, your Society commenced its labours on the island, and commenced them in the very heart of the Baptist Mission. By a very large but wise expenditure of money, our missionaries proved themselves equal to the crisis, and aided the liberated negroes in providing for themselves capacious meeting-houses, and commodious school-rooms for their children. In the year 1841, the following statement was inserted in the Falmouth Post (a scurrilous newspaper) by your senior missionary, Mr. Vine :—

"The missionaries of the Baptist Society do not, and they dare not, make a report to the public of the sums they raise and expend, in addition to what they draw from England; they know that such an exposure would utterly ruin the Baptist Missionary Society. To those who know something of their exactions here, it will, I think, appear an astounding fact, that, *in addition*, they have drawn from England, in one year, nearly £7000. To me it indicates such rapacity for money, and such injustice to the churches of England, as, for the honour of our common cause, is, I trust, unparalleled." This is not the place to repeat the evidence contained in Mr. Knibb's speech, of the injustice and cruelty of these charges. Suffice it to say, that these sweeping accusations, advanced by the agent of one Society against the movements of a kindred Society, "have remained to the present moment without any public contradiction or explanation."*

More recently, an anonymous letter appeared in the Evangelical Magazine, (which must, I suppose, be regarded as the organ of the London Missionary Society, and of the denomination,) attacking the Baptist Mission, and the tendency of which is to impair the confidence that has been felt in our missionaries abroad, and in our Society at home. I think evidence has been presented that the charges contained and implied in that letter are substantially unfounded. No doubt defects great and numerous exist in our churches in Jamaica, but the system adopted there seems, as a whole, to have worked admirably. I have heard complaints of some of the churches in the South Seas, (and who would expect perfection there?) but, "certainly," if Baptist missionaries had acted like Mr. Vine, or the Baptist Magazine had stooped to the course the Evangelical has not hesitated to adopt, neither proceeding "would have been allowed to pass without rebuke."

* Although the Editor does not feel himself at liberty to suppress this paragraph, yet he cannot allow it to pass from under his hand without stating that, in his judgment, it is not a fair showing of that painful case; and as it will be seen that Mr. Milner's want of information on it has not enabled him to reply, so the Editor feels that he must take an early opportunity of presenting to his readers the grounds on which he has arrived at a different conclusion from that of Mr. Robinson.

The misconduct which I complain of does not, I am aware, justify the faults of which Mr. Milner complains. But if, on the ground of the latter, he cannot unite with the Baptists; on the ground of the former, he should forsake the Congregationalists.

In truth, Mr. Editor, it is more than time these petty jealousies were terminated. Our missionaries and yours in Jamaica are, I firmly believe, conscientious and able men. Time will soon show which are right in the present dispute. Deeply is it to be regretted, that the church at home should have been disturbed by it. That there was much to deplore in the tone of our annual denominational meetings, I am quite prepared to admit. At the same time, let Pædo-Baptists candidly consider whether the provocation given was not greater than the resentment shown. Trusting that the ripple of what Mr. James has well called "this little splash" will soon die away,

I am, Sir, yours respectfully,

Kettering, July 10th, 1842.

W. ROBINSON.

The Rev. Thomas Milner's Reply to the preceding Letters.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

I should not have made my letter, respecting the Kettering Jubilee, public, but for the following reasons. I thought it due to myself, that a correct version of my communication should go forth, because private rumour might assign to me sentiments and feelings which I did not express, and from which I am perfectly free. It appeared to me desirable also, that some expression of opinion should be sought from the Baptist brethren, upon the topics in question, in order that there might be no misunderstanding as to their views. I made the attempt to procure this in a private way. Though I did not deem myself of sufficient importance to expect that the parties applied to would enter into any formal correspondence with me; yet, according to those well-known rules which govern the intercourse of cultivated society, I must maintain, that a frank and respectful communication was entitled to some attention, however slight; failing, however, as it did, to elicit even an acknowledgment of its reception, I then proceeded to seek, through a public medium, what I could not obtain through a private one.

I have the following observations to offer upon the replies you have received from Mr. Robinson and Mr. Allen.

1. Mr. Robinson thinks Mr. Knibb and Mr. Allen "altogether wrong," in those views respecting the relation between baptism and church-fellowship, upon which I animadverted. From what I have known, and from all that I have heard of Mr. Robinson, I should have expected this: and here I feel it incumbent upon me to state, that the Baptist and Independent churches in Kettering, in the days of the pre-

sent Mr. Toller, and Mr. Robinson, as in the days of Mr. Toller, sen., and Mr. Andrew Fuller, present a commendable example to Christendom, of parties having denominational differences, yet maintaining the "unity of the Spirit in the bond of peace." This allusion to them, leads me to borrow Mr. R.'s expression. It is pertinent here. *O si sic omnes.*

My remarks upon Mr. Knibb and Mr. Allen, though called forth by them, had only a very subordinate application to them. They publicly advocated a line of conduct, of the private practical adoption of which I have had repeated cognizance, and their open approval of it led to my open protest against it, which had reference to the various phases in which it has come before me, and others of my brethren. I had allusion to instances of individuals, beginning to settle under a stated ministry, and coming under serious impressions, who have been teased by the attendants at other places, intruding upon their notice the subject of immersion, disturbing their minds by it, and formally proposing their junction with the body to which they belonged. "We speak that we do know, and testify that we have seen." Surely an anti-catholic, and a very "vulgar" proceeding this. I had allusion also to cases, in which altar has been set up against altar, in contiguous villages, and small country towns, where the services of one have fully taxed the ability of all its attendants to support them, solely on the ground of its minister being a Pædo-Baptist. I had several cases of this kind in view when I wrote. Anxious I am for the multiplication of churches of Christ in our land; but where there is an Evangelical ministry meeting the demands of the population, and acceptable to it—where there are no redundant means of support, but a bare sufficiency—to go there and introduce another ministry, dependant upon voluntarism, for the sake of Anti-pædo-baptism, is, in my judgment, anti-catholic in its spirit, and mischievous in its tendency. It is seeking to build up, at the risk of pulling down. It is making of one, twain indeed; but at the probable expense of substituting for one healthy body, two feeble ones. My meaning will be perfectly plain to Mr. Robinson, if I state—that in the case of a village Baptist interest in the county of Northampton, receiving an annual grant for its support from the Baptist fund in London, having a few Independents connected with it—that if I, as an Independent, were to advise or to encourage those few persons to retire from it, on the ground of Pædo-Baptism, forming a distinct fellowship—then I should be shaping a course that is uncatholic, vulgar, and injurious. Yet, to this length, in relation to the Independents, did Mr. Knibb and Mr. Allen call upon the Baptists to go; and my observations extended to those cases, where there has been a practical exposition of the theory previous to its public announcement.

2. I have seen enough of public meetings to know that silly remarks, and some rude ones, are not uncommon there. I am also aware of that

singular humour which many religious people seem to bring to their public meetings, catching up the most pointless jest with as much avidity, as though brilliant with wit, and sparkling with genius. Mr. Knibb's allusion, therefore, to infant baptism, and his hearers' enjoyment of it, would not have been noticed, had it had not been so superlatively gross. Mr. Robinson gives it up as "indefensible." I am satisfied; and satisfied also, that though private conversation may have been interlarded with such a phrase as "dipping men and women," in no public meeting of our body has ever mockery and scorn been hurled at adult baptism. For myself, I wish to remember, that the same law that imposes upon me attention to "things true," enjoins equal attention to "things lovely, and of good report."

3. By no "mystic process" did I evolve a "ritual heresy" (not baptismal regeneration) from the speech of Mr. Knibb. The process was simply and entirely etymological; and consisted in observing the words used, and assigning to them their proper signification. Mr. Knibb hinged the conversion of a hundred individuals upon the preaching of the word in connexion with the administration of immersion. Granted. I do not deny the fact. The preaching and the ordinance may have been so blessed. There is no dispute about that. But when Mr. Knibb turns round upon infant baptism, and asserts as plainly as a man can do, that its administration has never answered any gracious end in the conversion of the world, though we connect with it the preaching of the word—then clearly does he clothe his mode of administration with some "mystic" power, giving to the word preached a superior potency for conversion, to what it has with us. This, I call "unscriptural, anti-protestant, and analagous to the ritual heresy of the Church of England," which makes the "word of God of none effect," in comparison with its rites and ceremonies. I take "conversion" to mean a change of heart and life. But if the conversion produced in the case in question, was only a transition to a new profession—a willingness to be baptized—then I can easily understand, how the immersion of some negroes, "dressed in white," may be a mightier weapon for that end than infant sprinkling.

In using the words "excited radicalism" and "turbulent democracy," I alluded to those who, while zealously attached to liberal political opinions, show little tolerance and respect for those who do not adopt every jot and tittle of their political creed, and who thus practise the despotism they oppose in theory. Mr. Robinson brings Dr. Philip and Mr. Knibb into juxta-position. Both are zealously attached to liberal principles, but the zeal of the former is under the discipline of an enlightened judgment; that of the latter is apt to break loose from rational control. At the Kettering Jubilee, a very painful impression was produced by the manner in which the Tories were referred to, even after Mr. Knibb had been waited upon by a deputation, as I am credibly informed, to request the use of moderate language.

5. I have not "endeavoured to fasten on the denomination, the responsibility of the proceedings of the Translation Society," without cause. I found it attended by Dr. Cox, Mr. Steane, Dr. Carson, and Mr. Knibb. I find its transactions, with all its "indefensible" expressions, reported, without comment, by the Editor, in the Baptist Magazine for June, the organ of the denomination. I am glad, however, that Mr. Robinson, for one, disclaims connexion with it. I hope that there are many more of his brethren like-minded.

6. Nothing could be fairer than the conduct of our missionaries, and the Bible Society, towards the Baptists, in relation to their eastern versions—to have a disputed word left untranslated, or translated by a phrase, meaning the simple application of water, without defining how much or how little. Nothing more preposterous, than for the fraction of a body to expect the remaining parts to surrender up their conscientious convictions to it.

7. Mr. Robinson's reference to Mr. Vine's case, of which I never heard before, is not apposite, being the act of an individual, and not one which had the sympathy of a denominational meeting, and a record in a denominational magazine. He refers, however, to Vindex. That case is still pending, and his statements must be proved to be erroneous, before Mr. Robinson can bring him into court. A hasty and bitter spirit is not attributable to him.

And now I have done with this subject. It is a painful one, and I rejoice to quit it. I may be allowed to do so, by quoting my sentiments eight years ago, respecting the relation that ought to subsist between the Independent and Baptist denominations, to which I still adhere, though there is less probability now, than then, of their being practically adopted.

"It would be highly desirable, for the sake of peace, and the manifestation of Christian charity, if the Baptists and Independents were to merge into one body, as there is no difference between them as to doctrine and discipline, but upon the one point of baptism. No reason exists why it should not be effected without compromise, and these two powerful sections of the church be blended, each attending to its own peculiarities of observance, and tolerating one another in love. It may be hoped, from the recent infusion of liberal feeling into many of the Baptist churches, from the rapid abandonment of the odious practice of close communion, that the time is not far distant when a comprehension will be accomplished, and 'Ephraim shall not envy Judah, and Judah shall not vex Ephraim.'"—*Life of Dr. Watts*, p. 486.

I tender my thanks to Mr. Robinson, for his candid and courteous communication; and will remark, that Mr. Knibb is personally unknown to me, and that I have no knowledge of his proceedings, except that which the public papers supply.

I am yours truly,

THOMAS MILNER.

July 16, 1842.

ON THE PROPOSAL FOR A GENERAL PROTESTANT EVANGELICAL UNION.

TO THE SECRETARIES OF THE CONGREGATIONAL UNION.

DEAR BRETHREN,—I have read the paper by our dear brother, Mr. James, inserted in the last number of the *Congregational Magazine*; and I cannot withhold the expression of my entire concurrence of opinion and feeling. I think with him, that very great advantages would arise from "the mutual recognition, as brethren in Christ, and as ministers of Christ, of all godly men," uniting on the principles which he has specified. I see nothing to forbid the hope, that a meeting might be held at Exeter Hall for prayer and appropriate addresses; and I venture to anticipate, that not a few of various denominations, who love Christ and love their brethren, would have great delight in meeting for such a purpose.

I am, dear Brethren, affectionately yours,

Hackney, July 4th, 1842.

H. F. BURDER.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

DEAR SIR,—It is impossible to express the delight I felt, when, in reading the last number of the *Congregational*, I turned from Mr. Milner's painfully true letter to the proposal of Mr. James. The one called to mind our disunion; the other pointed the way to concord; the one but made the "darkness visible" of our melancholy, divided state, the other, like the day-star, seemed to proclaim that the dawn was approaching. Yes, I am convinced there is a "yearning after union." While many Christians are content with our present condition, the desire is arising in the hearts of many more that differing denominations may be made one. This desire is ever expressing itself, sometimes loudly, sometimes with fainter tones, in the inquiry—"Is there no method by which, with all our varieties of feeling and opinion, we may yet bring home to ourselves and show to the world the fact that we are one in Christ Jesus?" The readers of this *Magazine* may remember a long correspondence in the *Patriot* some time ago, which strongly embodied this feeling. It was mournfully pleasing to watch that correspondence. Its conductors wrote as if they felt the plan then proposed to be impracticable, and yet fondly clung to it, under the impression, that if they gave it up they would throw away the last hope of the divided church, and inflict bitter disappointment on the thousand Christian hearts that were beginning to anticipate that all would again be associated in one brotherhood. The plan, however, gradually died away. But now Mr. James has proposed one which, unlike the other, is as feasible as it is Christian.

Is it not an anomalous thing that the "Three Denominations" should unite for the protection of their political rights—meet at the committee-board—walk in company to the royal court—and display an unbroken

phalanx to the assailants of their civil liberties; but that they should go into the presence of their God—engage in religious worship—and embark in Christian enterprise, in broken and disputing companies? “Union is strength.” We make this our watchword in political matters, and hence become strong; but we are content to disregard this secret of our power when we go to the footstool of the Most High, or address ourselves to convert the world! Can we wonder, then, that the world concludes that *citizen* is a dearer name to us than *Christian*, or that while they speak with respect of the union of *Dissenters*, the words have passed into a taunt, “See how these *Christians* love one another!”

To mention no other advantage of union, its moral influence on the world would be amazing. Scoffers would be silenced—those who object to Christianity rather from feeling than reason, would have a principal “stone of stumbling” removed, and the argument which our missionaries, especially in the East, are tremblingly awaiting, drawn from the sectarianism of the Christian church, would not be heard from the heathen.

The unity for which we plead is not identity. Previous plans have failed from confounding these two things. Mr. James’s keeps them distinct. He would first assemble the church at the throne of grace. This accomplished, the work will be half done. Get the people of God together on their knees, and their hearts will become one. In their mutual prayers will be the birth of sacred feelings, hallowed sympathies, ardent resolves, before unknown. All would rise from their devotion pervaded with the spirit of love—angry controversies from that time would cease—the ‘work of the Lord’ would be prosecuted by every denomination with an affectionate interest in the labours of others—and the church, remembering its past discord and unhappiness, would exclaim from its heart, “Behold how good and how pleasant it is for brethren to dwell together in unity!” And then, too, the subjects on which we now ‘agree to differ,’ would be examined with greater candour. Truth would stand paramount to party-interest—the Spirit of love as well as of knowledge would impart more fully his enlightening influences. Would not the church’s being of “one heart,” thus lead to its having “one mind.” And would not the union, begun at the footstool of mercy, be carried in all its entirety into every place where Christians meet, and every scene in which they engage? The work, though gradual, would be sure.

Am I indulging too pleasing a prospect? The whole church, I shall be reminded, cannot at present be thus brought together. Are we, therefore, to wait till all will consent? Surely not. Let us approximate as nearly as possible to the unity we desire. If those of but four or five denominations who desire oneness would assemble, the moral loveliness of the scene, and the holy, beautiful effects produced, would speedily bring others into the sacred compact, until—why should it be

too much to expect?—the whole family of God would be reunited at his feet. And what would this be but the precursor of the millennium? Oh, then, if my voice has the least weight, I would employ it in earnest entreaty to the “brethren and fathers in Christ” of the Congregational Union, that they will most solemnly consider, and endeavour with the utmost energy to carry into effect, the proposal Mr. James has made.

It may be, that when the Redeemer of the world offered the prayer, “That they all may be one,” his prophetic eye glanced to the present day. He saw his divided church—he heard its contentions—he witnessed the sorrowful departure of the spirit of charity from many a spot where once she had loved to dwell, until at last she was missing from her chosen home—the missionary’s roof. The view made his heart sink within him. But again he thought of the attractive power of the cross, and in full confidence breathed the petition to that Father who “heard him always.” Perhaps the present movement is an answer to that prayer. And who can tell whether, hereafter, a united church and a satisfied Redeemer may not recur to the year 1842, as the birth-time, amid many untoward events, of a more enlightened charity, and a deeper Christian sympathy—the time when the feelings of believers became one—their prayers one—their efforts one; and which saw the commencement of a new series of holy labours, that ended not till the Spirit, through the church, had drawn the world to the foot of the cross!

A BAPTIST.

A SUGGESTION RESPECTING OUR THEOLOGICAL COLLEGES.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

As your valuable pages have always been open to every discussion intended to promote the welfare of the denomination to whose service they are devoted, I have hope that they will not be closed to the present communication. There cannot be a subject of greater importance than the interests of our theological colleges, nor a time at which suggestions for their improvement can be more appropriate than the present, when several new collegiate institutions are receiving their origin and character, when the managers of several of the older seminaries are earnestly employed in attempts for their advancement, and when, also, the funds for the support of several are seriously deficient.

It is to the pecuniary interests of our colleges that my suggestion principally relates. I offer it in the form of queries, as modest and suggestive. It will explain and unfold itself, and therefore does not need preface.

Ought not an annual payment to be required of students in our colleges, equivalent to the supposed charge for their commons or board? Say to the amount of twenty-five or thirty pounds? The building, establishment, professors, library, being provided by the public, should not the students, or their personal friends, or the churches from which they are sent to college, or liberal patrons, convinced of their worth and talents, meet the expenses of support?

For, first, Is not the education afforded so essentially a *personal benefit*, that the proposed payment would be for value received? It is true that the churches establish and sustain colleges, and educate the students in them, for the public service and benefit—that is, for the benefit and service of the churches themselves. Still, the education given can never be otherwise than a great personal advantage to the students, apart from the qualification for public service derived from it, and, therefore, worth to them a payment, whenever it can be afforded.

And, next, Does not the entrance into the ministry of our churches, through their colleges, now require as much test as the difficulty connected with the suggested payment would impose? Is it not at present, when every thing is provided for, when no charge is incurred, somewhat too easy an affair for young men to offer, pastors to recommend, churches to sanction? If these movements were known to involve expense and effort, would they not be entered on with more caution, and pursued with more interest?

Again, Would it not be altogether salutary, that the personal friends of our theological students should exert themselves on their behalf; watch over and assist their progress; feel connected with them, and responsible for them—more than under the present system they do? And what would more promote this than if they were required to contribute annually in support of their educational course, which they *would* not do unless convinced of their suitableness for the ministry, and *could* not do without the calling forth of much kindly feeling, and affectionate interest on their behalf? If the parents or relatives of the young man were possessed of sufficient substance, every private and public consideration combines to make it proper the proposed payment should be made by them. If a wealthy church sanctions the entrance into college of a young brother beloved, to sustain him there, to the extent proposed, will be as easy, as it will be delightful and beneficial. If a young man less favourably connected in respect of this world's good, both in the family and in the church, be evidently rich in gifts and graces, let his case be made known by his pastor to the managers of our colleges, and patronage and support will not fail to be provided for him.

Then, Would not our colleges, and the education given in them, indeed even the ministry itself, among us, rise in estimation under the proposed arrangement? Are we quite secure from a lowering influence on feeling, consideration, and self-respect, as the result of the present entirely gratuitous character of our education for the ministry?

Once more, Does not the voluntary system, worked as it is among our churches, under many serious disadvantages, and possibly in danger of being made onerous and irksome, need some such relief as is now proposed? The advancement in our provision for ministerial education, now so happily commenced, cannot be carried forward but at an annual outlay of several thousands of pounds. Simultaneously, larger resources are wanted for missions, Foreign, Home, Irish, Colonial—for chapel extension—for daily education of the children of the poor—for the more adequate support of worthy, faithful pastors.—Let all these things be done. Let them be done cheerfully, vigorously, liberally. But where some other resources than guinea subscription lists can be found, let them be used, for they are wanted.

Such are the inquiries which one who is simple submits to those who are wise.

W.

REVIEWS.

Historical Memorials relating to the Independents or Congregationalists, from their Rise to the Restoration of the Monarchy, A.D. MDCLX. By Benjamin Hanbury. Vols. I. II. 8vo. London: Fisher, Son, & Co.

FIRST NOTICE.

DID these volumes only possess an ephemeral interest, we know not what apologies we could offer to their venerated author for the delay of this article until now. We beg to assure Mr. Hanbury and our readers, that our critique has been deferred not from the want of sincere personal respect for him, nor from a light estimate of the value of his laborious researches, but from the force of circumstances over which we had no control. Happily, the lapse of months cannot lessen the value of these volumes; but will, in fact, increase their interest, as they bring us nearer to the time when their indefatigable author shall close his laborious researches by the publication of his third and concluding volume.

Mr. Hanbury begins with the beginning, and he is going on fearlessly and doggedly to the end. By exhibiting Independency in its true character, by giving not only its general portraiture, but its minutest features, as displayed in the grand and trivial events in its history, he has rescued it from the accumulating odium of centuries. What it was from its commencement in the time of Elizabeth, up to the restoration of the monarchy in the person of the second Charles, it has been the business of all the abettors of civil and ecclesiastical tyranny to misrepresent. During the Protectorate, Independency had its palmy days. Cromwell was an Independent; and the commonwealth, on account of the noble principles of Independency, which he made the basis of his government, presents one of the brightest pages in our annals. The Lord Protector well became the greatness of his station. He maintained the glory of England abroad, and the people were comparatively happy at home. Under his administration, men of the first order filled the most important offices in church and state. Cromwell's chaplains would have adorned the golden age of letters, as they were undoubtedly the brightest ornaments of religion. Milton was his secretary; wisdom sat in his councils; and valour gathered for him unfading laurels in the field. "Canting hypocrite," as he has been termed, he stilled the fury of persecution; and though religious controversies were keenly agitated, the civil rights of the contending parties were held sacred.

This was the triumph of Independency. Cromwell is the only Christian sovereign who granted the protection of the state to men who took advantage of his toleration to denounce him with their anathemas. The death of the Protector was, for a season, a fatal blow to the Independents, to religion, and to liberty. The restoration came as a withering curse; the national character was suddenly transformed; the whole current of opinion was changed; and with one voice, both the court and the nation announced their degeneracy by calling "evil good and good evil." The tyrant who fell a victim to his own breach of the laws, and who forfeited the crown by confiscating the property and shedding the blood of his unoffending subjects, was denominated a "blessed martyr." The war of patriotism against oppression was termed rebellion; the glorious heroes who died in the conflict of freedom were stigmatized as traitors. Episcopacy was proclaimed the religion, the only religion of Protestants; persecution was confounded with zeal for the true church; and intolerance was enforced as the first duty of the state. Then it was that the Independents were especially denounced. All other parties, ashamed of their share in working out the liberty of their country, and ready to bow their necks to a worse despotism than had been overthrown, meanly transferred what was now deemed an inexpiable disgrace from themselves to the Independents.

During the entire reign of Charles II., those who had espoused the cause of the parliament against his father, and all who adhered to their principles, or inherited their spirit, were prosecuted and disgraced. The poets and historians of the time united to cover them with unmerited obloquy. Ridicule held them up to derision, and malignity invented the most shameless and palpable falsehoods to make them objects of universal detestation. The errors, mistakes, and crimes of individuals, were painted in the most hateful colours of exaggeration, and then imputed to the whole body; and since that period to the present, ignorance, fanaticism, injustice, malice, cruelty, and, in fine, rebellion, have been currently, and in all courtly publications, charged upon Independency under the more generic term of Nonconformity. The misfortunes of a cause whose short-lived triumph rendered its fall signally disastrous, have been converted into atrocious offences, subtly, zealously, and perseveringly mingled up with its principle; while a powerful and notorious reaction of other principles has mainly contributed to perpetuate the calumnies, and keep alive the animosities of its foes. The high church party have been humourously described, —and it is scarcely a caricature—as having adopted this standing maxim: "that all the Dissenters who ever lived, or shall live to the end of the world, must be the very individual men that murdered King Charles I. with their own hands;" they are, it seems, all regularly descended from those arch-fiends, who "rebelled upon principle, and murdered the mon-

arch for conscience sake." These intemperate epithets were the language of the pious vicar of Harrow five-and-twenty years ago, (he would, perhaps, modify them, were he to write again;) but let them proceed from whom they may, they might have been spared, especially when the want of final success is the only crime with which, not the Independents only, but the people of England, Episcopalians, and Presbyterians, and men of all sects, were chargeable; the dominant church, because it was successful in deposing James the Second, and driving him from his throne, effected not a "grand rebellion," but a "glorious revolution."

Rebellion! foul, dishonouring word,
Whose wrongful blight so oft has stain'd
The holiest cause that tongue or sword
Of mortal ever lost or gain'd.
How many a spirit, born to bless,
Hath sunk beneath that with'ring name,
Whom but a day's, an hour's success,
Had wafted to eternal fame!
As exhalations, when they burst
From the warm earth, if chill'd at first,
If check'd in soaring from the plain,
Darken to fogs, and sink again;—
But if they once triumphant spread
Their wings above the mountain-head,
Become enthron'd in upper air,
And turn to sun-bright glories there!

Without dwelling longer on the political and civil relations of Independency, as affecting its character in the estimation of a world which never has been—which never can be—its friend; we may just glance at some of its earlier peculiarities, as mixed up and identified with Puritanism, and which certainly had no tendency to conciliate the prejudices of those who take their religion upon trust, and allow not the spirit of scriptural piety to operate in forming their principles. It cannot be denied, that at certain periods of its history, Independency was sometimes found in alliance with fanaticism; that its abettors were distinguished by manners as singular as their opinions; that both in their religious services and in their intercourse with each other, their language has been peculiarly susceptible of perversion—that the solemn has bordered on the profane, and the sublime on the ridiculous. We are not to be surprised, therefore, that unthinking enmity should resolve all this into cant and hypocrisy—that it should overlook the circumstances, the education, and the habits of the men—and heap upon them from age to age this sweeping and unmerited reproach. To form a just estimate of their character, we must look at their deeds. As a body, they have never dishonoured their strict profession of Christianity—they have been men of many virtues, and we know not where to look to the community which has given

"Such heroes to earth, and such martyrs to heaven."

Towards the close of the seventeenth century, (1691,) Congregationalism had a shade thrown over it, by the Agreement then effected between the Presbyterians and the Independents. This had nearly proved fatal to both—the former in England is well nigh extinguished, and can never rise again. The state of religion and of religious parties during the last half-century, was unfavourable to the development of Congregational principles. Evangelical religion took another type—Methodism availed itself of its liberty, without joining its standard—the missionary enterprise sprung up as the natural offspring of the new impetus thus given to Christian piety and zeal, and Independency was for a season thrown into abeyance by the fraternizing spirit which aimed to merge all denominational distinctions in the cause of their common Christianity. Experience had not then proved that the amalgamation of churches neither furthers their prosperity nor extends their usefulness—that the world must be illumined by many orbs, each complete in itself, and all moving in harmony, and at distances where they cannot interfere with each other; rather than by their conglomeration into one heterogeneous mass.

The fundamental principle of the London Missionary Society was a benevolent conception; but the bodies it attracted would not cohere—one after another dropped away to form a society of its own. The Congregationalists were left, almost alone, to sustain and wield one of the mightiest engines of usefulness, which the spiritual necessities of the world have called into existence.

The formation of the Congregational Union was the result of this and other concurring and favourable circumstances. The sun that shone upon Independency that day was more auspicious than that which shone on the hero of Austerlitz. Every succeeding year proves that, under God, its prosperity depends upon the piety, wisdom, unanimity, and zeal of its members. Congregationalism is the purest, because the simplest type through which Christianity can put forth her spiritual energies. It is the robe which best becomes her—the visible manifestation of a kingdom which is not of this world. The author of "the Book of the Denominations" observes—"As primitive discipline, a popular union of fraternal freedom, is one extreme, and the papal system of unmixed despotism is the other, among the innumerable lines that are between the two, the nearest to one extreme are the most pure; the nearest to the other are the most corrupt." If this be true, then is Independency most accordant with the primitive discipline. For to Independency or Congregationalism can alone be applied the definition of Henry Jacob, which Mr. Hanbury has appropriately adopted as the motto to his first volume—"Where each ordinary congregation giveth their free consent in their own government, there certainly each congregation is an entire and independent body politic, and endued with power immediately under and from Christ, as every proper church is, and ought to

be." It is no trifling recommendation of these volumes, that the Committee of the Congregational Union have appended to them an advertisement, of which the following is an extract :—

"The Committee of the Congregational Union of England and Wales have zealously promoted the publication of these Historical Memorials of the Independent Churches, in which the writings of the early witnesses for the distinctive polity of our denomination are rescued from present neglect and future oblivion. In affording encouragement and aid to this interesting but laborious work, the Committee have been influenced solely by ardent zeal for those great principles, which the fathers of our denomination deduced with so much care from the Holy Scriptures; and which cannot be more effectually recommended than by the erudition, the ability, and the piety, conspicuous in the works of these primitive confessors of the doctrine and the discipline still cherished by the Congregational body."

These "Historical Memorials" are far too important to be dismissed with a cursory notice. They convey so much information which can be obtained from no other source accessible to one reader in a million; they teach us how our principles acquired ascendancy; they correct false history; wipe away from our denomination undeserved reproaches and bitter calumnies; they warn while they instruct; and, with regard to the errors and heresies which have divided and distracted the churches of the Reformation, they show us that there is nothing new under the sun. There were millenarians who predicted centuries ago the speedy advent of Christ, to set up his personal reign upon earth; and there were fanatics who could have taught the Plymouth Brethren the dogmas they call doctrines, and the absurdities which they regard as original revelations.

Mr. Hanbury's introductory chapter contains a dissertation on terms and principles. The Puritans were not Independents, any more than were many of the ejected Nonconformist ministers of a later age. They adhered to the church till intolerance compelled some of them to leave it, while the endurance and compliances of others, in order to remain in it, are sad indications of human weakness and infirmity. In the year 1584, subscription was universally enforced upon all the ministers, in three articles—

"First, of the queen's majesty's sovereign authority over all persons, &c.; second, that the Book of Common Prayer, and of ordaining bishops, priests, and deacons, contains in it nothing contrary to the word of God, &c.; third, to allow and approve all the articles of religion agreed upon by the archbishops and bishops, &c. in 1562, and to believe all therein contained to be agreeable to God. When, in the visitations and public meetings, the ministers were called to subscribe, they offered very freely and willingly to subscribe to the first article, of her majesty's most lawful authority; and for the other two, they refused to do any further than by law they were bound; namely, according to the statute made for that purpose, Anno 13 Eliz. Hereupon many in divers shires were suspended from the execution of their ministry, and some deprived. And, great division arose in the church—the one suing for reformation, and to be eased of such burdens; and the other urging very strictly

the former things, and punishing such as would not be conformable. Then came there forth a new cloud of writing, and men's affections waxing hot and drawing to the worse, it was a very common name to all these ministers to be called 'Puritans;' as men which made conscience of many things, which the reverend fathers and many learned men affirmed to be *lawful!*"

"In all this time there was much preaching in the universities about non-residents and unpreaching ministers; and there should you see a plain division, one sort called 'Youths,' and the other sort, which took not such liberty, were called 'Precisians.' And this is grown both in the university, and in the country, town, and city, that whoso feareth an oath, or is an ordinary resorter to sermons, earnest against excess, riot, popery, or any disorder, they are called in the university 'Precisians,' and in other places 'Puritans.'"

The author of this account, himself a Puritan, thus introduces his notice of the first Independents—"The Brownists took offence against both sides; and made a temerarious and wicked separation."

Of Robert Browne, who distinguished himself among the early Independents, and was by many deemed their founder, Mr. Hanbury has given a brief, yet satisfactory account. He suffered persecution, and would have suffered more severely, had he not been secretly befriended by the Lord Treasurer Burghley, to whom he was related. The character of Browne deteriorated as he advanced in life, and the clergy of that day, and their successors in our own, have delighted to exhibit him as a man profligate and unprincipled. Whatever he was, after all his delinquencies he was received into the bosom of mother church, and died a beneficed priest! Thus, as Mr. Hanbury well remarks—"He left to the church of England, the ample legacy of his shame. All that was discreditable in him, Independents remit to his ultimate patrons; the good alone that has followed his career, they shrink not from applauding and adopting."

Browne held some of the principles of Presbyterianism. The work written by Browne, while he was pastor of the Independent church in Zealand, (Walcheren,) to which place he fled as an asylum from the persecution of the bishops, and the running title of which is—"A book which showeth the life and manners of all true Christians," proves that, in the very earliest stages of the Reformation, the scriptural principles of the Congregational churches began to be developed.

The third chapter, the subject of which is—"The origin of Barrowists, of Barrowe and Greenwood," is painfully interesting. The persecuted church scarcely furnishes two nobler instances of principle tested by suffering, and triumphing amidst the flames of martyrdom, than these victims of a Protestant priesthood. How is it that all priests are persecutors? and that they delight to immolate the innocent and the good? The sacrifice, to gratify their zest for blood, must be the very contrast of themselves. This would be strange, if it were not a moral necessity, that the persecutors and their victims should be the worst and the best of men. Barrowe and Green-

wood were not contented with separation from a corrupt and an apostate church; while they justified their own act of secession, they exposed and held up to the wonder and indignation of mankind, the hierarchy they had abandoned—a bloated thing of luxury, pride, and cruelty, of which Archbishop Whitgift was then the living impersonation. “What is that man?” said Barrowe, pointing to him, addressing his creature, the Lord Chancellor Hatton. “He is a monster! a miserable compound; I know not what to make of him; he is neither ecclesiastical nor civil, even that second beast spoken of in the Revelation.”

How severely these fathers of Independency handled the church by law established, appears from the following document drawn up by Sir George Paull, “comptroller of his grace’s household,” that is, the “household” of the archbishop of whom such gentle mention has been made—

“Henry Barrowe, gentleman, and John Greenwood, clerk, were convened before the high commissioners for causes ecclesiastical, in November, 1587, (1586,) for their schismatical and seditious opinions, namely, that our church is no church, or at least no true church; yielding these reasons, that the worship of the English church is flat idolatry; that we admit into our church persons unsanctified; that our preachers have no lawful (scriptural) calling; that our government (discipline) is ungodly; that no bishop or preacher preacheth Christ sincerely and truly; that the people of every parish ought to choose their bishop; and, that every elder, though he be no doctor or pastor, is a bishop; that all the Precise (Puritans) which refuse the ceremonies of the church, and yet preach in the same church, strain at a gnat and swallow a camel, and are close hypocrites, and walk in a left-handed policy; that all which make catechisms, or teach and expound printed and written catechisms, are idle shepherds; that the child of ungodly parents ought not to be baptized; that set prayer is blasphemous.”

This may be considered to contain the substance of the indictment against the parties, brought by the advocates of the law-established church, upheld by that mystery of iniquity, the Court of High Commission. To this indictment, these intrepid men, in the face of imprisonment and death, had again and again to plead. “Much of the matter of this bill,” said Barrowe, in his reply to Whitgift, “is true; but the form is false.” Four months after, certain other articles of inquiry were put to him, when he gave these answers:—

“The Lord’s Prayer is in my opinion rather a summary than an enjoined form; and not finding it used by the apostles, I think it may not be constantly used. In the word of God, I find no authority given to any men to impose liturgies or forms of prayer upon the church; and it is, therefore, high presumption to impose them. In my opinion the Common Prayer is idolatrous, superstitious, and popish. As the sacraments of the Church of England are publicly administered, they are not true sacraments. As the decrees and canons of the church are so numerous, I cannot judge of all; but many of the laws of the Church of England and the ecclesiastical courts and governors are unlawful and anti-christian. Such as have been baptized in the Church

of England are not baptized according to the institution of Christ ; yet they may not need it again. As it is now formed, the Church of England is not the true church of Christ ; yet there are many excellent Christians in it. The queen is supreme governor of the whole land, and over the church bodies and goods ; but may not make any other laws for the church of Christ than he hath left in his word. I cannot see it lawful for any prince to alter the least part of the judicial law of Moses, without doing injury to the moral law and opposing the will of God. No private persons may reform the state, [the question related to the church,] if any prince neglect it, but they ought to abstain from all unlawful things commanded by the prince. The government of the church of Christ belongeth not to the ungodly, but every particular church ought to have an eldership."

Presbytery is the word in the question. "Who," Mr. Hanbury pertinently asks, "shall successfully impugn the general correctness of these opinions?" and he as justly replies:—

"Surely no one who enjoys the religious and civil freedom and the protection which the altered condition of circumstances has secured to us, will have so much hardihood as even to attempt such a design. The principles involved in Barrowe's opinions are evidently fatal to the very existence of the hierarchy, 'which say they are *apostles* and are not;' and although the struggle has been maintained for ages, those principles are producing, by discussion alone, that final mighty result which shall remove every stumbling-block, though, from the blackness of the iniquity, every trace may not be obliterated of what the 'man of sin' has any way superinduced into Christ's own church! For this 'other men laboured, and *we* are entered into their labours.' It behoves us, therefore, to promote, by all rational and scriptural means, with honesty and simplicity, 'in the sight of all men,' the same righteous cause, leaving it to him to 'restrain the wrath of man,' which was permitted to fall on Barrowe, that he might seal his testimony, like 'righteous Abel,' with his blood."

We must allow space for the last scene of this tragedy, in which Protestant priests were the actors, and which, with hundreds of others similar in atrocity, reflects deep and everlasting disgrace on the Church of England, whose most busy prelate in the nineteenth century is only beginning to open his eyes to the conviction, that "the positive enforcement of religious duties by penalties is a mistake."*

In a letter written by Barrowe, in the time between his condemnation and execution, addressed to an "honourable lady and countess of his kindred," we have the following affecting recital:—

"For books,' he tells her ladyship, 'written more than three years since, after well near six years' imprisonment sustained at their hands, have these prelates, by their vehement suggestions and accusations, caused us to be indicted, arraigned, and condemned.' Then, showing the wilful perversions and wicked injustice of each article or count in the whole indictment—'the matters being merely ecclesiastical, controverted between this clergy and us;' he adds, 'but these answers, or whatever else I could say or allege, prevailed nothing; no doubt through the prelates' former instigations and malicious instigations, so that I, with my four other brethren, were, the twenty-third of the third month, (March, 1592-3.) condemned, and adjudged to suffer death as felons.'

* Answer to a question from the committee of the House of Commons, by the Bishop of London, July 27th, 1832.

"What follows commences a description of the deepest interest.

"Upon the 24th, early in the morning, was preparation made for our execution : we, brought out of the limbo, (dungeon,) our irons smitten off, and we ready to be bound to the cart, when her majesty's most gracious pardon (*sic*) came for our reprieve. After that, the bishops sent unto us certain doctors and deans to exhort and confer with us. We showed how they had neglected the time ; we had been well-nigh six years in their prisons ; never refused, but always humbly desired of them Christian conference, . . but could never obtain it, . . that our time was now short in this world. . . . Upon the last day of the third month, (March,) my brother Greenwood and I were very early and secretly conveyed to the place of execution ; where being tied by the necks to the tree, we were permitted to speak a few words. . . . Thus, craving pardon of all men whom we had any way offended, and freely forgiving the whole world, we used prayer for her majesty, the magistrates, people, and even for our adversaries. And having both of us almost finished our last words, behold, one was even at that instant come with a reprieve for our lives from her majesty ; which was not only thankfully received of us, but with exceeding rejoicing and applause of all the people, both at the place of execution, and in the ways, streets, and houses, as we returned.'

"These and other particulars being recited, Barrowe appeals to her ladyship, imploring her not to let 'any worldly and impolitic impediments or unlikelihoods,—no fleshly fears, diffidence, or delays,—stop or hinder you from speaking to her majesty on our behalf, before she go out of this city ; lest we, by your default herein, perish in her absence ; having no assured stay or respite of our lives, and our malignant adversaries, ready to watch any occasion for the shedding of our blood ; as we, by those two near and miraculous escapes, have found.'"

Was it mercy in the heart of Elizabeth that induced her this time to reprieve from death, two of the most loyal subjects and devout Christians in her empire—or was it the royal tigress, playing with her victims—letting them go—revelling in the thought of pouncing upon them in a moment of fancied security ? We presume not to judge.

The unprecedented letter we have quoted bears date "this fourth or fifth of the fourth month, 1593." On the sixth day of May, the month following, the two witnesses for their Lord and Saviour were conveyed again to Tyburn, "and there put to death."

The books published by Barrowe, and written under circumstances which, when we consider, we cannot but wonder that any man should be able to write at all—are a noble exhibition and defence of the principles of genuine Independency. How he rends and tears the idol of the hierarchy—their prayer-book ;—how he exposes priestly domination, and maintains the spirituality of Christ's kingdom—his supreme authority in the church. The Puseyites of that day—and they were more rife then than they are at present—he exhibits as more dangerous papists, than any of the paid and liveried hirelings of the man of sin. In reading this chapter, we could not forbear exclaiming, as these martyrs to our principles passed in review before us—"If our fathers will not be ashamed of us, we may well glory in them." We must resume this subject in a second article.

1. *The Life and Defence of the Conduct and Principles of the venerable and calumniated Edmund Bonner, Bishop of London in the reigns of Henry VIII., Mary, and Elizabeth; in which is considered the best mode of again changing the religion of the nation. By a Tractarian British Critic. Dedicated to the Bishop of London.* London: Seeley & Burnside, 1842. 8vo, pp. xxix., 382.
2. *Conferences of the Reformers and Divines of the Early English Church, on the Doctrines of the Oxford Tractarians; held in the Province of Canterbury in the spring of the year 1841. Edited by a member of the University of ———.* Seeley & Burnside, 1841. 8vo, pp. 256.
3. *A New Tract for the Times. The "Church Principles" of Nice, Rome, and Oxford, compared with the Christian principles of the New Testament, on Baptismal Regeneration, Lay Baptism, the Ancient Mode of Baptism, &c. &c. By a Member of the Church of England. Second Edition, revised and enlarged.* London: Francis Baisler, 1842. 8vo, pp. 112.
4. *Puseyism; or, the Errors of the Times. By the Rev. Robert Ferguson, Minister of Brickfield Chapel, Stratford.* London: J. Snow, 1842. pp. 72.
5. *"No Popery!" The Cry Examined.* London: J. Snow, 1842. pp. 20.
6. *Puseyism Unmasked! or, the Great Protestant Principle of the Right of Private Judgment Defended against the arrogant assumptions of the advocates of Puseyism. A Discourse, by John Morris, (late of Olney, Bucks,) Minister of Web Street Chapel, Bermondsey.* London, J. Dinnis, 1842. pp. 16.
7. *Confessions of an Apostate; by the Author of Felix De Lisle.* London: Seeley & Burnside, 1842. pp. 154.

It is lamentable to think how little has been done since the Reformation, to destroy that most hateful and dangerous of all tyrannies—sacerdotal usurpation. The deadly upas has been allowed to grow up at our doors, and to cast its blighting shade over our free and scriptural institutions, as if it had as good a right to be there as any of them. The streams of Catholic error have been suffered to flow through the land, converting fruitful fields into pestilential marshes, and sending an *under-water* into the national church, which has been slowly, but surely, sapping its foundations, and poisoning its tenants. And it is very remarkable, that those who have been most tainted with this influence of the apostacy, have raised the "no Popery" cry the loudest, and have been the most eager for the antichristian remedy of penal laws against Roman Catholics as members of society. They have called upon government to draw the civil sword against the victims of error,

while the sword of the Spirit—the divinely-appointed weapon by which the man of sin is to be destroyed—they allowed to rest in its scabbard. Unhappily, Dissenters have too long followed in the wake of the Establishment, instead of pursuing an independent course of their own, fearlessly grappling with this enemy of God and man, although they disowned and condemned the use of his own weapons, in the predestinated battle, which must be fought and won ere the world is converted to Christ. They seem to have forgotten that the Reformation in Germany, in Scotland, and in England too, so far as it was real, was effected by a fearless exposure and express refutations of papal dogmas from the pulpit, and in the hearing of the Roman Catholic people. We allow as much as any one can fairly demand, for the indirect influence of vital, but unobtrusive, *unprotesting* Protestantism, in checking and mitigating Popery. But what, after all, has it accomplished? Let the acknowledged increase of Romanism within its own pale—its aggressive activity, its sanguine hopes, and daring ambition—answer the question. Let Puseyism answer it too. More was done in thirty years at the Reformation by direct assault, by open honest discussion, than has been accomplished since in three hundred years. Indeed, there has been comparatively nothing done since!—nothing in a right spirit and with the proper weapons. Yet attacks on Popery, instigated by party-spirit, for political purposes, have produced some incidental good; and *nearly all the converts* from that system in modern times have been convinced of their errors by *controversy*. Controversy *may* be bitter and unchristian, but it need not and ought not to be so. It must be admitted, at all events, that from the days of the apostles to the present times, the Gospel has been *propagated* by controversy. Wherever it encounters a system of religion, venerated for its antiquity, strong in its hold on the popular mind, plausible in its defences, subtle in its influence, that system *must be refuted*. Otherwise the preacher is casting his seed at random on an unploughed soil, altogether pre-occupied with weeds and thorns. A grain here and there may germinate, but the blade will soon be choked. Hence, Paul refuted Judaism, Luther and Knox and Latimer refuted Romanism, the missionaries refute Hindooism; and all orthodox ministers are willing to refute Socinianism. Take the latter as an illustration:—You wish to preach the Gospel to Socinians, but is it *Gospel* to them till you *prove* the depravity of human nature; the necessity of an atonement; the *existence* of the Holy Ghost? You may call this process of necessary proof what you please; all we demand is a similar clearing of the ground for a foundation, when you are endeavouring to build up evangelical truth in the heart of a Roman Catholic. Besides, facts have demonstrated that you cannot so well reach his heart, or even gain his attention, in any other way. If you bring the Gospel to men that have *no* religion, or that are *fundamentally* right in their creed, then you may spare your arguments. Truth may

retire, as she has no antagonist ; and you need only to pour out the entreaties of love in pathetic declamation.

The breaking forth of Catholicism to such an alarming extent in Oxford, and elsewhere in the English church, seems, at length, to have fairly roused all real Protestants to a sense of the impending danger. Hence, many important works have lately issued from the press on this subject. It was to be expected that the most clear and satisfactory refutations of this scarcely masked Romanism should proceed from those whose only creed is the Bible. But Churchmen have also done good service in this cause, and we gratefully acknowledge their learned and zealous labours in defence of the Gospel.

Our space will not allow of more than a very brief notice of the works which stand at the head of this article. The first is a respectable volume of "grave irony," in which the author ably exposes the nature and tendencies of the Oxford system, successfully identifies it with the Popery of Mary and Bonner, and proves, by a very interesting sketch of that prelate's history, that the plan then adopted for changing the religion of the nation, and reconciling it to Rome, is just the plan pursued by the Puseyites, as far as circumstances will permit. They are pursuing what Froude, jocosely but happily, called "the poisoning" system ; lauding the Church of Rome ;—embracing and defending nearly all her most cherished doctrines ;—denouncing the Bible alone as a "trumpety rule of faith ;"—disparaging the reformers, and representing the reign of Mary, and the bloody work of Bonner, as a "providential check" to the Reformation ;—deriding the name of "Protestant," as connected with all that is irreverent, democratic, rationalistic, heretical, and vulgar, and not deigning to notice the arguments that may be brought against them, lest the people should learn too much ;—seducing theological students ;—getting the education of the country as much as possible into their own hands ;—animating the form of the church with the evil spirit of Popery, which was at the Reformation, to a very limited extent, succeeded by the spirit of the Gospel, and which has now returned, finding the place empty, swept, and garnished ;—winning over men in power, and urging the landlords to aid in effecting the unity of the Catholic church, which, in the Oxford vocabulary, means—to "*unprotestantise* the nation ;" that is, to Romanise, and then to Bonnerise it. It was not till the reconciliation with Rome, that Bonner began his bloody work as the executioner of papal vengeance against the reformers. The author of this very remarkable work writes as a *Tractarian British Critic*, and faithfully represents the party throughout, only speaking with more candour than their Jesuitical policy admits of. It supplies an awful lesson from history, in connexion with the present signs of the times—and both from the importance of the subject, and the talent, learning, and admirable tact with which it is treated—it is fitted to be eminently useful. The Puseyites

were never so pleasantly and yet so effectually unmasked. The author is an Episcopalian.

The excellent design of the second work on our list is, to exhibit the views of the reformers and divines of the early English church on the points at issue between Protestants and Puseyites—"forming a *catena patrum*, which ought to be read in connexion with the *catena patrum* which is embodied in the *Tracts for the Times*." It contains a body of quotations, selected with judgment from the most distinguished ornaments of the early English church, on Apostolical Succession, the Church, Tradition, Private Judgment, Baptism, the Eucharist, Justification, and Preaching, which will furnish evangelical Churchmen with ready and effective weapons against the pernicious church principles now so rapidly spreading among them. To Dissenters, also, these conferences will be useful, as containing a summary of the Oxford doctrines, taken from the *Tracts for the Times*, and refuted by some of the ablest divines that ever lived.

A New Tract for the Times, by a member of the Church of England, is written in a sound Protestant spirit, and places in striking contrast the church principles of Nice, Rome, and Oxford, with the Christian principles of the New Testament. As a plain and forcible refutation of Puseyism, from the word of God, it ought to be widely circulated among the people.

Mr. Ferguson's *Lectures on Puseyism* form also an excellent tract, *ad populum*, in which the main principles of that heresy are fairly stated,—and their hostility to Scripture demonstrated in a clear, pointed, and vigorous style. As a manual of the controversy for those people who have not time to read much, it will, we trust, be extensively blest.

No Popery is a powerful essay, in which volumes of thought are condensed into a few pages. We strongly recommend this tract to the attention of all true Protestants in the church and out of it.

We entirely agree with the talented author, that—

"The principle which constitutes the power of Popery, and which alone makes its follies fearful; the principle that it is the duty of those who have the means to enforce upon the people the support of the opinions and teachers of 'the church;' and which principle is equally that of all established churches, is no less dangerous to truth and man's immortal weal, than it is to his temporal peace and dignity. . . . If Popery could not be established—if the principle of national church establishments were repudiated by the nation, through its legislature—the power of Popery for evil would have small scope, and its spirit of dominancy no pabulum. Why does Puseyism attract so much attention, and excite in Protestants so much alarm, but simply because it is in the state church that it appears? Had it arisen elsewhere, it would have glimmered in despised and impotent obscurity, and found fewer to sustain its dishonest claims, and to assist in diffusing its noxious gleam.

"Awake, fellow-countrymen, to the fact that Popery is advancing. No longer trifle with the fact, but mark well how and where it is advancing. It is in the established church, and nowhere else among nominal Protestants, that Popery, scarcely disguised, is doing its deadly work, and rapidly diffusing its degrading influence, stamp-

ing credulity as faith, and faith as infidelity, and forging chains in the name of that truth which is the charter of liberty."—pp. 8, 9.

The truth of these statements was deeply impressed on our minds in reading the *Life and Defence of Bonner*, which supplies many striking facts in illustration of them. We have room for only a single extract, which will give the reader some idea of the style and spirit of that extraordinary work :—

"The precedent which should consign the archbishop to the stake was now set, when the same united ecclesiastical and civil authority, which declared the opinions of Joan Boucher to be heresy, pronouncing, in a short time, the same law, from other lips, declared the opinions of Thomas Cranmer to be heresy. Joan Boucher was burned in the name of the Church. 'We,' says the writ, under the authority of which she was burned; 'we, Thomas Archbishop of Canterbury, by Divine Providence, and Metropolitan of all England, Hugh Latimer, D.D., William Cooke, Dean of the Arches, and others. We, having inquired, have found thee, Joan Boucher, unwilling to return to the unity of the Church, believing an heretical opinion, therefore we pronounce thee an obstinate excommunicated heretic. . . . And since the *Holy Mother Church* has no more that it can do, we relinquish to the secular arm this relapsed heretic aforesaid, to be visited with condign punishment.—Signed by us Thomas,' &c. Oh, *Holy Mother Church*! where and what art thou? Was not Cranmer the regular successor of the apostles when he burned Joan Boucher? And was not Bonner the regular successor of the apostles when he burned Thomas Cranmer? *Were not both our Saviour's representatives? Were not both to be regarded as bishops, who were as worthy of attention, as such, by the people, as if the people saw them work miracles as the apostles did? I confess I am in amazement!* I can only say that the church which burned Joan Boucher, and the church which burned Thomas Cranmer, were both called in the writs for burning, the *Holy Mother Church*; and if these burnings be a proof of either Church's maternal tenderness and holiness, our rival mother or grandmother, the Church of Rome, is infinitely more holy than our mother, the Church of England, and the theories of all my friends in favour of the Church of Rome, the '*Saviour's Holy Home*,' which '*soothes the heart*,' are amply confirmed by this most peculiar proof of her sanctity and love."—pp. 108–110.

The Confessions of an Apostate is a story embodying the religious experience of a young man of sanguine, enthusiastic temperament, and "tender spirit," beguiled into the snare of Puseyism, at Oxford, and thence into the Church of Rome. The tale is pleasingly told, and contains passages of much interest. The religious changes are somewhat abrupt, but, perhaps, not too much so for a mind so constituted, and exposed to such influences. We have no doubt that young persons of ardent feelings, easily touched by what affects the imagination, would derive much profit from reading these *Confessions*; and we, therefore, cordially recommend them. We have sometimes thought that a work which would develope, in an interesting narrative, the gradual and subtle influence of Catholic principles, in subjugating the mind, perverting the moral principles, and thoroughly *sophisticating the conscience*, would be exceedingly useful. But who could exhibit such a process except one who has felt it? No mere depicter of imaginary scenes could fathom these "depths of Satan." But we must forbear.

An Essay on Improper and Unhappy Marriages: or, A Guide in forming Connexions for Life. By the Rev. W. Jones, Minister of Mawdsley Street Chapel, Bolton. London: Snow.

THE laws of Revelation wondrously and exquisitely agree with the laws of nature. Their beautiful harmony enables us to identify the authorship of the one with the authorship of the other. Any infraction of the moral laws imposed by Revelation, is in some way avenged by those laws of our own constitution which are made to execute themselves. One remarkable and instructive illustration of this, is to be derived from the cases to which this Essay refers. "Can two walk together except they be agreed?" The connexion formed in marriage between a believer and an unbeliever, is a glaring, but, alas, a frequent, transgression of the Divine precept. Yet it is not generally recognized as falling within the scope of inspired authority; and there is scarcely anything in which even Christians allow themselves a greater license, or assert a more lawless liberty. Some will not even admit that it is a matter of inspired prescription, or that a disregard of the precept is inexcusable. Few, indeed, can be deterred from its violation by any of the consequences which uniformly attend it. But, assuredly, could pious young persons placed in these circumstances, but foresee the consequences of such unsuitable alliances, such unquestionable infractions of the Divine rules laid down for their guidance, they would make any sacrifice of present feelings, to be secured against the perpetual miseries and spiritual dangers of so close and indissoluble an alliance with an unbeliever.

Mr. Jones has done well in publishing, for general benefit, the lecture on this important subject which he delivered to his own congregation. The work is plain, direct, and impressive; full of the results of long experience and observation. The dictates of Divine authority are illustrated and improved by the most cogent reasons, and the most tender concern for the welfare of the pious young. The following brief extract will enable our readers to judge of the pointed and judicious manner in which Mr. Jones has executed his work.

"Real religion is the foundation of all social and domestic happiness. Where this is wanting, there is nothing but confusion and every evil work. The first pair were united in the bands of piety. The revelation of God, which permits and commands marriage, lays great stress upon genuine and personal religion, as the only condition upon which a pious individual shall consent to a union with another. The apostle Paul says of the believing widow, 'She is at liberty to marry whom she will, *only in the Lord.*' Every departure from this command is an act of disobedience against Christ, as the king and lawgiver of his church, which must meet with his just rebuke and righteous displeasure. It has often pained the mind of the faithful ministers of Christ, to see their people coolly, deliberately, and with apparent apathy, violate this merciful and reasonable command. On what principle is it done? Is this precept less authoritative and binding, than 'thou shalt not

commit adultery;—thou shalt not steal?’ Is it to be called the least command of Jesus Christ, and are we guiltless in breaking it? Because it may be opposed by a restless and ungovernable passion—is that passion to be gratified, and the lawgiver despised? Where are the consciences of such professors of religion? Has the animal part of the man so effectually subdued what is intellectual? Above all, where is that spiritual energy in the renewed mind, imparted to resist the force of temptation, that it should be led into captivity to the lowest appetites? ‘He that loveth me,’ says the Lord Jesus, ‘keepeth my commandments.’

“The solemn covenant between the two parties can only be holy, as it has its foundation in a righteousness of character, and a godly state in the sight of God. The purity of the marriage union is exhibited by the Spirit of God in the holy Scriptures, in a figurative allusion to the church in her union with Christ. ‘I have espoused you to one husband, that I may present you as a chaste virgin to Christ.’ There can be no permanent happiness in such a connexion, where Christ is not known and his love felt.”

The author has fully met all the excuses which were pleaded for such unsuitable connexions, and shown their fallacy. We cordially recommend this little volume to the attention of our young readers of both sexes. We trust it may be extensively useful in convincing them of the impropriety, as well as the infatuation, of commencing any connexion which cannot be consummated without a violation of the will of God. We know full well, that when such connexions are once commenced, there is little hope of saving the professing party from misery: but prevention is better than cure. The pious young should be taught their duty, and be well informed and established in their principles, before they are called to make a decision which affects the whole of life.

CURSORY NOTICES OF NEW PUBLICATIONS.

The learned expositions of *Henry Ainsworth* are known and valued by foreign churches, both in Europe and America. His profound acquaintance with the Hebrew Scriptures, and Jewish literature in general, combined with his studious diligence and eminent piety, qualified him to be a successful interpreter of the Divine laws of Moses, and the devotional poetry of the sweet singers in Israel. It gives us, therefore, much pleasure, to see a new edition undertaken, of his “*Annotations on the Pentateuch, or the Five Books of Moses; the Psalms of David; and the Song of Solomon,*” in an octavo size, with good and clear type, and an improved arrangement. The folio edition of 1627, is not only very scarce, but by no means convenient, the typography being very antiquated, and the notes being placed at the end of each chapter or psalm. The edition that is now issuing in parts, (five of which are published,) from the Glasgow press, is not only far more readable, but it possesses the advantages of having the translation, and the notes which explain it, on the same page. We trust that all our ministers will encourage this new and cheap edition of the great work of the most celebrated commentator amongst the early Independents, whose name reflects no small honour upon the churches with which he was connected. (Blackie & Son.)

“Ward’s Library of Standard Divinity,” now includes many valuable works of British and American theology. The last part is occupied by an early and most

seasonable reprint of a highly valuable American work, from the pen of one of the learned professors at Andover, entitled, "*The Antiquities of the Christian Church, translated and compiled from the works of Augusti; with numerous additions from Rheinwald, Siegel, and others. By the Rev. Lyman Coleman.*" In making these compilations, Mr. C. first went through a given article from Augusti, and then compared it with Rheinwald, Siegel, Neander, Gieseler, &c., on the same subject, and added from these learned authorities, whatever matter he found likely to enrich the section. Rightly to appreciate this book, the reader should know the topics included in its twenty-three chapters, but our space forbids. Suffice it to say, that we know of no work on the subject that can make it so "intelligible to the English reader; and, at the same time, present the theological student with a convenient book of reference, and the scholar and antiquary with a guide to more extended and original investigation." Its analytical form and learned references, will make it a text-book to Christian antiquities. (Thomas Ward & Co.)

Mr. Henry Althaus is well known to the friends of Sunday-schools and general education, as a zealous and efficient coadjutor. He has recently published a useful book, entitled "*The Teacher's Farewell; a Parting Gift to elder Scholars on their leaving the Sunday-school;*" which consists of thirteen addresses, well adapted to warn the youthful scholar of his dangers, and to direct him to his duties. (John Snow.)

A neat little volume entitled "*Select Poetry for Children; with brief explanatory notes, by Joseph Payne,*" has reached a second edition, "revised and corrected." We do not know any other book, that, in the same compass, contains such a rich selection of pieces, that are at once sprightly and instructive, pathetic and devout. Our poetical literature has been carefully explored to find the most attractive articles for young people; and we may confidently say, that the editor has not sought in vain.

(Relfe & Fletcher.)

An esteemed young pastor of one of our churches, the Rev. J. S. Bright, of Luton, has put forth a popular manual of our distinctive principles and practice, entitled "*Apostolical Independency: exemplified in the History, Doctrines, Discipline, and Ordinances, of the Congregational Churches, commonly called Independent.*" It is divided into four chapters: History, Doctrine, Discipline, and Ordinances. The first is a brief sketch of the rise, progress, and present state of the churches; the second comprises the doctrinal articles of the "Declaration of Faith, &c.," published by the Congregational Union, to each of which Mr. B. has added a careful selection of scriptural proofs; the next chapter, on Discipline, is of the same character; while the fourth, on the Ordinances, gives a clear view of the practices of our churches, in baptism and the Lord's supper. It is very neatly printed, and the whole forms an instructive exposition of the history, opinions, and usages of our body, that may with advantage be put into the hands of enquirers. (J. Snow.)

"*Shells and their Inmates,*" is one of the series of 16mo square volumes, published by the Religious Tract Society, on subjects of natural history. This volume forms a beautiful and instructive companion for the sea-side, as it does not simply treat on the science of shells, (conchology,) but also of their inmates, and illustrated with more than fifty wood-cuts, it cannot fail to be an acceptable present to young conchologists.

(Tract Society.)

Another volume for this season is "*The Pictorial Catechism of Botany, by Anne Pratt,*" which contains a very attractive outline of that agreeable science, and well illustrated by very neat vignettes, that give additional perspicuity to the explanations of the authoress. (Suttaby & Co.)

LITERARY INTELLIGENCE.

On the first of January, 1843, will be published, Part I., price 5s., of a Dictionary of Greek and Roman Biography and Mythology. By various writers. Edited by William Smith, Ph. D., Editor of the "Dictionary of Greek and Roman Antiquities," and Classical Tutor of Highbury College. Illustrated by numerous engravings on wood. The work will not exceed one octavo volume, and will be completed in about six quarterly parts.

Preparing for publication, Notes of a Tour in the Manufacturing Districts of Lancashire, in a series of Letters to his Grace the Archbishop of Dublin. By W. Cooke Taylor, LL.D., of Trinity College, Dublin, Author of the "Natural History of Society," &c.

A Course of Lectures, Expository and Practical, on the Epistles to the Seven Churches of Asia Minor. By the Rev. Ebenezer Miller, M. A., Pastor of the English Reformed Church, Rotterdam.

In the Press, 1 vol. 8vo, Sermons, especially designed for family reading and village worship. By the Author of "Four Hundred Sketches and Skeletons of Sermons," &c. &c.

The Rev. Dr. Vaughan has in preparation a new work, to be entitled, "The Age of Great Cities, or, Modern Civilization Viewed in its Relation to Intelligence, Morals, and Religion."

A Third Volume of Discourses, on various subjects, by the late Rev. Dr. M'All, of Manchester, is in the press, and will shortly be published.

CHRONICLE OF BRITISH MISSIONS.

SIMULTANEOUS COLLECTIONS FOR BRITISH MISSIONS ON LORD'S DAY, THE 30th OCTOBER, 1842.

THE time has now arrived for addressing to all the churches respectful, but urgent, appeals, for their unanimous concurrence and abounding liberality in this annual effort.

To pastors and deacons of churches, it is submitted, with all respect, that if they will put away timid counsels, and, notwithstanding pressure and difficulty, present this great cause to the people, they will find a prompt, generous, and devoted response.

For, the claims on the Congregational churches, of their British Missions, become every year more pressing. In England, fatal error, national distress, social disorganization, proceed fearfully. In Ireland, education, comparative repose, growing inquiry and intelligence, render the opportunity for effort continually more favourable. In the Colonies, the people multiply, error spreads, openings for labour are numerous—everything proclaims that now is the time to work.

Union and energy in British Missions, are the true policy of the Congregational churches at this serious crisis. Disliked, dreaded, and resisted, if not persecuted, by every form of social influence, nothing can sustain them, but, with Divine grace, their own energy in maintaining, by diffusing, their cherished principles. Never were those principles more needed as elements of truth and liberty, amidst the strife of opinions and interests, the spread of superstition, and the revival of ecclesiastical domination. The evils that, at this juncture, attend the working of those national advantages which have long been too much our confidence and boast—of our representative institutions, of our free press, of our advanced intelligence, of our gigantic commerce,

of our immense wealth and dominion—all prove that, without religion to sanctify them, they will be our ruin.

The Congregational British Missions are doing a great work. They diffuse a wide testimony to pure truth. They convert many souls. They carry the Gospel to scenes which it could never otherwise reach. They realize success in full proportion to the means employed.

The Congregational churches are "well able" to sustain them, to extend them. There is, no doubt, distress and pressure. But the cause of Christ need not yet be abandoned, or restrained, by us, on plea of poverty. Giving has never yet reached in our churches the point of sacrifice. There are great resources in them still untouched. Nothing could now be more disastrous to them than the counsels of the faint-hearted spies of old, magnifying the power of the enemy, forgetting the presence of God, depreciating the resources of Israel. The exhortations of faithful, courageous Caleb and Joshua, are more seasonable. The churches are "well able" to carry on the work to which Providence summons them.

For, sixteen thousand pounds will meet all the charges which the Directors of the three Societies have ventured to incur for the current year. Nine thousand five hundred pounds will carry the Home Missionary Society through the operations of the year; and six thousand five hundred pounds, divided equally between the Irish Evangelical and the Colonial Missionary Societies, will meet their year's expenditure. Whatever the receipts of the three Societies may fall short of the amounts thus specified, will be, in the case of the Irish and Colonial Societies, debt, to incur and impede them in future years; and in the case of the Home Missionary Society the wasting of a reserve fund, absolutely needed to carry on its operations, when, as is often the case, the demands for expenditure greatly anticipate the receipts of income.

The Congregational churches are "well able" to supply this sum, and much more. The cause needs much more. It is impeded and damaged continually for want of larger resources. **IF ALL THE CHURCHES WILL, WITH ONE CONSENT, COLLECT ON THE 30th OCTOBER NEXT, ALL THAT IS WANTED WILL BE OBTAINED.**

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

THE ANNUAL MEETING OF THE UPPER CANADA CONGREGATIONAL UNION, commenced on Wednesday Evening, June 1st, at Toronto, when a sermon was preached by the Rev. S. Harris, of Vaughan, from 1 Peter iii. 8,—*"Love as brethren,"* in which the properties and exemplifications of brotherly love were scripturally presented and affectionately urged, in a way that much interested and delighted the brethren, and which formed a good preface to the meetings of the Union.

On Thursday morning, an examination of the students in the theological seminary commenced. The Rev. T. Machin in the chair.

The examination was confined to theology and moral philosophy, as the time forbade our going through the course of studies of the previous year, which related to biblical criticism, history, rhetoric, natural philosophy, &c. The chairman expressed, on his own part, and that of his brethren, his high gratification, in which the whole meeting appeared to participate, at the progress of the students, which reflected much credit, both on their own assiduity and the ability of their respected tutor.

After a short adjournment, the two senior students delivered themes, the first relating to the "discouragements," and the second to the "encouragements" of the Christian ministry, which more than realized the expectations of the examining committee and audience.

In the evening, a very appropriate sermon was preached by the Rev. W. Clark, of London, addressed to ministers, students, and office-bearers of the churches,

from Rev. ii. 10.—“Be thou faithful unto death, and I will give thee a crown of life.”

On Friday evening, the annual meeting of the Union was held, when Henry Moyle, Esq., J. P., was called to the chair. The report, read by the Secretary, was most interesting in all its details; after which, the following resolutions were unanimously passed:—

Moved by the Rev. T. Machin, seconded by the Rev. S. Harris,—

1.—*Resolved*,—That the report, now read, be received and published.

Moved by the Rev. John Climie, seconded by the Rev. L. Kribbs,—

2. *Resolved*,—Being deeply impressed with the Divine origin of Congregationalism, and the superior adaptation of its principles to the circumstances and wants of this country, we pledge ourselves to sustain and extend it by every scriptural means at our command, and call on our friends for their cordial and unanimous co-operation.

Moved by the Rev. W. P. Wastell, seconded by the Rev. Mr. Raymond,—

3. *Resolved*,—That the members of our Union avail themselves of this opportunity to testify their admiration of the constitution and general proceedings of the British and Foreign Bible Society, their confidence in its integrity and impartiality, and their Christian sympathy in its solicitudes and toils, while, at the same time, they promise, by Divine help, to advance its interests in their respective localities to the utmost of their power.

Moved by the Rev. Mr. Clarke, seconded by the Rev. Mr. Denny,—

4. *Resolved*,—That this meeting, feeling that the peace, purity, and extension of our churches depend upon the continued and more copious influences of the Divine Spirit, and recognizing the connexion between special and united prayer, for the communication of those influences, earnestly recommend to the churches connected with the Union, that the second Monday in the year, as heretofore, be unitedly observed as a day of fasting and prayer.

Moved by Mr. Byrvater, seconded by the Rev. Mr. Climie,—

5. *Resolved*,—That the gentlemen named be the office-bearers and committee.

Lord's-day, June 5th.—In the morning, the Rev. W. P. Wastell preached from Rev. ii. 1. The object of the preacher was to show the position and duties of churches and ministers, as cheered by the presence, and sustained by the power of the Son of God. The sermon was distinguished for its excellence and suitableness, and was listened to with the most marked attention. In the afternoon, the ordinance of the Lord's supper was observed. The Rev. W. Hayden presided. The communicants were addressed by the Rev. T. Machin, and the spectators by the Rev. John Climie, jun. In the evening, the Rev. Mr. Denny preached a faithful discourse from Luke xiv. 22,—“And the servant said, Lord, it is done as thou hast commanded, and yet there is room.”

The services closed by a public tea-meeting on the Monday evening—the Rev. W. Clarke in the chair. The addresses were singularly appropriate and interesting, delivered by the chairman, the Rev. Messrs. Machin, Harris, Wastell, Lillie, and Messrs. Wickson, James, Lesslie, J. T. Farr, and B. Bechman.

All the brethren took part in the devotional exercises at the various meetings, in which there appeared an unusual and increasing interest, leaving a very general impression that “The Lord of Hosts is with us; the God of Jacob is our refuge.”

The Rev. Messrs. Wastell and Machin, Missionary Secretaries, with the brethren in the several localities, are about to visit the churches, in behalf of the Missionary Society in connexion with the Union, accompanied by our Indian brother, the Rev. Peter Paul O' Sunkuhine. It is earnestly hoped that they will meet with all due kindness and liberality from the friends of missions, to whom they are affectionately commended.—*The Harbinger*.

COLLEGIATE ANNIVERSARIES.

WESTERN ACADEMY, EXETER.—The anniversary of the above institution was held on the 28th and 29th of June. The students were examined on the 28th, when, from a very extensive range of studies pursued through the past session, the following selection was made for the examination:—Hebrew, from the prophecies of Isaiah, natural philosophy, mathematics, rhetoric, mental science, and theology—the subject in which was original sin. In the classics, they read portions of the *Prometheus Vincit* of Æschylus, the second book of the *Odes* of Horace, an *Oration* of Demosthenes, and one of Cicero, and a portion of the *Syriac New Testament*. Two of the gentlemen prepared essays on ecclesiastical history: one, on the progress of Christianity during the first three centuries, refuting Gibbon's fallacies; the other, on the actual position of Christianity under Constantine; a third produced an essay on the religious opinions of Cicero. The testimony of the gentlemen present at the examination is, that it afforded ample proofs, that great and persevering attention has been paid by the highly valued tutors, during the past session, to the important duties devolved upon them; and that the students, generally, had applied a commendable diligence and attention to their various studies, while several had evidently availed themselves, to a very gratifying extent, of the advantages they have enjoyed. The public business was transacted on the 29th, after which the Rev. W. Lucy, of Bristol, preached an excellent discourse to the supporters and students of the institution.

HIGHBURY COLLEGE.—The anniversary of this institution was held at Union Chapel, Islington, on Wednesday evening, June 29th, when a very excellent and appropriate address was read by the Rev. R. W. Hamilton, of Leeds, on the importance of biblical learning to the Christian ministry, founded on 2 Timothy iii. 16, 17. A public meeting for the transaction of the usual business was afterwards held, at which the treasurer, Thomas Wilson, Esq., presided. The examinations of the students took place on the mornings of Tuesday and Wednesday, of which the following report has been presented.

"We, the undersigned, have, according to invitation, visited Highbury College at its annual meeting, and taken part in the examination of its students. It gives us great satisfaction to report the result. Though some of its higher classes were necessarily engaged in preparing to graduate in the London University, and were released, by the will of the committee, and the consent of the tutors, from appearing before us, yet enough was reserved to justify our strongest convictions and congratulations in behalf of the institution. The trials were Mathematical—including Geometry and Algebra; Classical—comprehending the *Medea* of Euripides, the *Olynthiacs* of Demosthenes, the *Philippics* of Cicero, and *Cæsar's Commentaries*; Biblical—Hebrew and Greek Testaments, with Criticism; Philosophical—Rhetoric, Logic, Analysis of Locke on the Understanding. The utmost promptitude was evinced by our younger brethren in answering our questions, and in reading *ad aperturam libri*. Their diligence must have been great, while their moral dispositions appeared all that we could wish. Two days were devoted to this task, and we, with all good conscience, beg leave to avow our entire confidence in the abilities and indefatigable diligence of the respected and learned professors, and in the application and successful discipline of their charge.

(Signed)

RICHARD WINTER HAMILTON, *Chairman*.

ARCHIBALD JACK.

THOMAS RUSSELL.

JOHN WATSON.

ROTHERHAM COLLEGE.—The anniversary of this institution occurred on Wednesday, the 29th of June, when a number of its subscribers and friends, from the immediate neighbourhood, and distant places, assembled in the College library. The Rev. John Hammond, of Handsworth, took the chair. The meeting having been opened with devotional exercises, the three senior students delivered essays on the following interesting subjects: "The influence of the Gospel on the conduct and habits of men," by Mr. Harrop; "The poetry of the Hebrews," by Mr. Spencer; "The Protestant Reformation," by Mr. Jackson. These essays reflected much credit on their authors, and were listened to with much attention and satisfaction by the company present. These gentlemen having finished their course of study, have left the house, and have entered upon ministerial engagements elsewhere. Besides these, two other gentlemen, Mr. Sadler and Mr. Birch, having completed their studies, left the institution at Christmas last; both are settled in promising spheres of usefulness in the ministry of the Gospel. The report of the state and progress of the college was, on the whole, encouraging. The financial statement, indeed, was not altogether satisfactory, for it continues to show a balance against the institution, though less than that of last year, through the posthumous beneficence of the late Mr. John Alsop, of Sheffield, who bequeathed £200, and of George Bennett, Esq., who bequeathed £100, to its funds. This, therefore, remains a subject of anxious concern to the committee, as it was also to the friends assembled on this occasion. All were of opinion, that an appeal on its behalf to the Congregational churches of the West Riding and the adjoining counties, as also to the pious and enlightened friends of evangelical Dissent in the metropolis, will meet with a cordial and liberal response. No similar institution has conferred greater blessings on the Christian church, in the learning, piety, and devotedness of its pastors, than Rotherham College. Men who are occupying distinguished posts at the head of other colleges, in University College, and in the official departments of the Bible and London Missionary Societies, received their education within its walls; and it seems to us that a strong obligation rests upon the church, to support with zeal and liberality an institution so honoured in its usefulness. In these days, too, when scriptural doctrines respecting the ministry are so little understood, or are so much perverted, it becomes the more necessary to encourage and sustain institutions like this, designed to provide a pious and enlightened order of men, apt to teach, and in all respects well qualified for the ministry of the Gospel. We expect the appeal of the Committee will be made promptly, and we hope it will not be made in vain. In the educational department, the progress of the college is eminently satisfactory. The students have been very assiduous, and the thorough examination in classical and Biblical literature, and in theology, which they underwent during several successive days, reflects equal credit on their diligence, and the learning, skill, and attentions of their tutors. The attainments of the students in classical and general literature, and more especially in biblical and theological science, were reported with high commendation. In pursuance of the notice which had been publicly advertised, a nomination was made of new trustees of the college, in the place of nine of the original trustees who are deceased. The session was thus terminated, to the great gratification of all present.

CONGREGATIONAL SCHOOL, LEWISHAM.—The Midsummer examination of the pupils of this important institution, (fifty in number,) took place in the school, on Thursday, the 30th of June last, and was conducted by the Rev. Dr. Hoppus, professor of mental philosophy in University College, London. The whole of the forenoon was occupied with the classical and mathematical departments, of which the following report has been presented by the professor:—"Having been requested by the committee of the Congregational School, Lewisham, to express my impression of the result of the examination, held on Thursday last, I have to state, that I found

the classical department divided into eight classes, a distribution exhibiting a careful attention to the varieties of capacity. The books professed included parts of the works of Cæsar, Virgil, Sallust, Horace, Cicero, Livy, John the Evangelist, Xenophon, and Homer. Many of the pupils construed well, some of them with much accuracy; considerable attention had evidently been paid to prosody and scanning; and my whole impression of this department was satisfactory. In arithmetic and algebra, almost the whole of forty written questions adapted to the subjects which had been studied, were correctly worked without assistance, on being laid before the pupils, including equations of the second and third degree, and problems producing them. I was much gratified with this part of the examination. Four books of Euclid had also been read, and some theorems were demonstrated." In the afternoon and evening a tolerably numerous company assembled, including several of the neighbouring ministers, and the examination was continued in geography, Scripture, and English composition. Selections from the speeches delivered at the last annual meeting of the London Missionary Society were recited; and some pieces were sung by the whole of the pupils, who have received instruction on Mr. Hullah's system. Prizes were distributed for attainments in the classics and mathematics, and for general good conduct, to Masters Hall, Harris, Edwards, Rees, Nettleship, Bubier, Skinner, Cullen, and Greenwood; and Bibles were given to Masters Martin, Moore, Whitta, Hall, and Hooper, on finally leaving the school. It is much to be regretted that this important institution is not better sustained by the Congregational denomination. Such is the present state of the funds, that the committee feel themselves under the necessity of diminishing the number of boys admitted gratuitously to enjoy the advantages of the school, and to increase the number of those received on the payment of £15 per annum.

BLACKBURN INDEPENDENT ACADEMY.—The annual examination of the students educated in this institution, took place in the academy house, Ainsworth Street, on the 14th and 15th June. The following reports have just been received from the Rev. J. Griffin and the Rev. R. Fletcher, who conducted the examinations:—

Theological Department.—"It having devolved on me, by the appointment of the committee, to preside at the theological examination of the students of the Blackburn Academy, on Wednesday, June 15th, 1842, I have much pleasure in presenting the following report:—The mode of examination was the one so advantageously adopted the preceding year. Questions, previously prepared, on the several topics embraced by the course of study during the session, were given to the students, to which extensively-written answers were in a short time returned. The reading of these answers was followed by a great variety of incidental enquiries, proposed by the ministers present, the replies to which were oral and extemporaneous, the whole eliciting, in the most satisfactory manner, the reality and extent of the knowledge possessed by the students of the various subjects submitted to their attention.

"The topics of examination embraced the doctrines of original sin, human depravity, future punishments, and responsibility, in their several bearings, including the Pelagian, the Arminian, and the Calvinistic views respectively, of those doctrines;—the evidences of Christianity considered, particularly in regard to the leading objections urged against it;—the ecclesiastical history of the first two centuries; and, in biblical criticism, the genuineness, sources, and distinctive peculiarities of the Gospels.

"Essays of considerable length were read by four of the students on the Representative Character of Adam; on the Extent of the Atonement; and on the Constitution of the Person of Christ.

"A junior class was examined in unpointed Hebrew, in the first two chapters of Genesis; and another in the Chaldee of Daniel.

"Nearly the whole day was occupied with the examination, and the entire result was most gratifying. The readiness, completeness, and accuracy of the replies to the questions proposed, and the sound and vigorous thought, together with the happy and forcible illustrations which, for the most part, characterized the essays, did honour to the assiduity and talent of the students, and to the able and judicious care of the respected tutors, who have had the direction of their studies.

"JAMES GRIFFIN, Chairman."

Classical Department.—"On Tuesday, June 14th, I conducted the classical examination of the students of the Blackburn Academy. From the work done in the course of the session selections for examination were made, in Latin, from Cæsar's Gallic War, Virgil's first Georgic, Horace's Odes, Tacitus's Germany and Life of Agricola, (and Persius's Satires;) in Greek, from the Delectus, Xenophon's Cyropædia, (the account of Tigranes, &c.) Herodotus's History, Book I. of Homer's Iliad, Thucydides, Book I., together with his History of the Plague of Athens. A portion of the Septuagint was also prepared; and in Hebrew, *with* points, the 35th chapter of Genesis. (German had likewise been attended to during the year.) The passages were selected by myself, and were read with ease and correctness. In the parsing exercises, the students evinced a ready and thorough acquaintance with the accidence, syntax, prosody, derivation of words, and general principles of the languages. Some papers were also handed in, containing demonstrations of problems in Euclid, mechanics, and trigonometry.

"The examination, evincing diligence and capacity on the part of the students, and the ability and devotedness of their tutor, yielded me much gratification. I cannot refrain from congratulating the friends and supporters of the institution on its very satisfactory internal condition.

"R. FLETCHER.

"Manchester, June 17, 1842."

OPENING OF NEW CHAPELS.

FOUNDATION OF A NEW CHAPEL AT BURTON-UPON-TRENT.—The Dissenting interest in this town commenced at the passing of the Act of Uniformity, in the year 1662, when the Rev. Thomas Bakewell, rector of Rolleston, and lecturer of Burton, being ejected from his living and lectureship, commenced his ministry as a Non-conformist, amidst much persecution, in a part of the town where a small chapel was afterwards erected. In the lapse of time, the chapel fell into the hands of the Unitarians, and after being used by them until it was nearly without any to attend its services, it was closed. Nearly forty years ago, it was hired by some members of the Congregational denomination, at an annual rent, which was paid until about the year 1824, when the trust-deed was discovered, which clearly expressing that it was originally designed for the publication of orthodox doctrines, led to its recovery out of the hands of the Unitarian trustees.

Since that period, there has been a considerable increase in the congregation, and much good appears to have been done, but the chapel, although enlarged and much improved when secured to the Congregational body, was still very small, almost concealed from public view, and had scarcely any free seats.

From these circumstances, and from this being the only chapel of the Independent denomination within several miles, the friends connected with this church, and the ministers of the neighbourhood, long and deeply felt the importance of having a new chapel, one adapted to the age in which we live, and to the circumstances of this rising town, which, with its immediate vicinity, contains a population of about 9000 persons.

After much deliberation, it was determined more than a year ago, by Divine assistance, to erect a chapel of the Gothic order, in a conspicuous situation, capable of accommodating 650 persons, with spacious school-rooms. The foundation-stone of the new edifice was laid on the 14th of May last, by the Rev. W. F. Buck, pastor of the church; the walls are now rapidly rising, and it is hoped that it will be opened for worship in October next.

It is a pleasing circumstance, and worthy of observation, that the Burton races having been given up, and the Grand Stand connected with the race-course put up to public auction, it was purchased by the trustees of the chapel, that its materials might be employed in the erection of this house of God, an appropriation that has afforded gratification to many a Christian heart in this town and neighbourhood.

Although the church and congregation have come forward very liberally to effect the designed undertaking, more than £700 being either raised or promised, with the expectation of more; as the whole expense, including the purchase of land, will be about £1800, they are compelled to appeal to the Christian public for assistance, and especially to the friends of Congregational Nonconformity. Any contributions towards this interesting object will be thankfully received and acknowledged by the pastor of the church, or by Mr. M. Cartwright, Stanton House, near Burton-on-Trent. This appeal is warmly sanctioned by the ministers of the Staffordshire Congregational Union, by the Rev. Messrs. J. A. James, and T. East, of Birmingham,—Drs. Fletcher, Burder, and Reed, of London,—the Rev. J. Clayton, jun., and the Rev. G. Collison, of London. Also by T. Wilson, Esq., of Highbury, who, in addition to his recommendation, has given a liberal contribution.

ABERGELE, DENBIGHSHIRE.—The neat and commodious chapel recently erected at this place was opened on the 25th and 26th of May last. On the occasion, sermons were delivered by the Rev. S. Bowen, Macclesfield; J. Williams, Llanberis; O. Owens, Rhescac; E. Davies, Newmarket; J. Roberts, Capel Garmon; J. Evans, Corwen; T. Pierce, Liverpool, and J. Roberts, Llanbrynmair. The devotional parts of the service were conducted by the Rev. G. Rhydero; J. Lloyd, Waen; D. Humphreys, Rhudolan, &c. At the close of the service, the ordinance of the Lord's supper was celebrated. This new interest was commenced by the labours of Mr. Jeremiah Jones, whose exertions have been attended with signal success. There was evident want of such a house of God in this important station, and pleasing prospects present themselves. There is English preaching on the Lord's-day.

BETTWS CAED, CAERNARVONSHIRE.—This chapel is built, upon a very proper plan, on a pleasing spot near the Holyhead and Shrewsbury high-road. The church now formed here is under the pastoral care of the Rev. W. Jones, Dolddeu, by whose labours it was originated. On this occasion, sermons were preached by the Rev. Messrs. W. Thomas, Daygyfylchi; R. Parry, Conway; O. Thomas, Talsam; T. Griffiths, Rhydyldau, and W. Williams, Carnarvon. This occasion being the first introduction of the Independent interest into the neighbourhood, the nature and constitution of a Gospel church were stated by the Rev. R. Parry; and the name *Soar* chosen for the new chapel, announced by the Rev. W. Williams. This additional chapel makes the number of meeting-houses in connexion with the Congregational Union of the county, fifty-two. The Rev. L. Everett, Llaurwst; J. Roberts, Capel Garmon, and other neighbouring ministers, took part in the proceedings.

ROTHBURY, NORTHUMBERLAND.—A neat and commodious Independent chapel was opened at this very pleasant village, on Tuesday the 21st June; and the Rev. George Clarkson was at the same time ordained pastor of the church assembling in the new chapel. After the reading of suitable passages of Scripture, and offering up of prayer by the Rev. J. Anderson, of Easington Lane, an introductory discourse

founded on Ephesians v. 25—27, was preached by the Rev. W. Froggatt, of Morpeth. The Rev. J. Ward, of Hexham, asked the usual questions and presented the ordination prayer. The Rev. D. E. Ford, the travelling agent of the Home Missionary Society, gave the charge from 2 Timothy ii. 15. The sermon to the church and congregation was preached by the Rev. A. Reed, of Newcastle-on-Tyne, from Philippians ii. 16. This promising interest has been raised through the instrumentality of the Durham and Northumberland Association; in less than three years from the commencement of regular preaching, a church consisting of upwards of twenty members has been formed, a minister has been ordained, and a chapel has been erected, capable of accommodating nearly 300 persons at present, but built so as to admit of galleries being put in when they are wanted. The people at Rothbury and the churches in the neighbourhood have contributed about one-half of the expense of the chapel. As the debt still remaining is likely to prove a burden, not only to the infant church, but to the Association, it is especially desirable that something should be done by the friends of Home Missions residing at a distance, towards its liquidation.

ORDINATIONS, ETC.

On Tuesday, March 15th, the Rev. E. S. Sadler, of Rotherham College, was ordained pastor of the Independent church assembling in Noble Street, Wem, Shropshire. The Rev. J. Mandeno, of Newport, commenced the service by reading and prayer. The Rev. S. B. Schofield, of Burslem, delivered the introductory discourse. The Rev. J. Pattison, of Wem, proposed the usual questions. The Rev. T. Weaver, of Shrewsbury, offered the ordination prayer, and the Rev. John Sibree, of Coventry, (Mr. Sadler's late pastor,) delivered the charge. In the evening, the service was held at Mr. Pattison's place of worship, in Chapel Street, when the Rev. W. H. Stowell, Professor of Rotherham College, addressed the church and congregation. The devotional services were conducted by the Rev. Messrs. Eastman, of Whitchurch; James, of Hadnall; Reeve, of Oswestry; Barton, of Ellesmere; and Minshall, of Prees. The services of the day were of a deeply-interesting character, and will be long remembered by the numerous friends who were present.

On Wednesday, April 27th, the Rev. John Hughes, from Blackburn College, was publicly ordained to the pastoral office over the church and congregation, assembling at Dogley Lane Chapel, near Huddersfield. The Rev. J. Potter, of Honley, commenced the morning service by reading appropriate portions of Scripture and devout prayer. The Rev. John Cockin, of Holmfirth, delivered the introductory discourse and proposed the usual questions. The ordination prayer, with imposition of hands, was offered by Mr. Hughes's pastor, the Rev. George Rogers, of Harmer Hill, near Shrewsbury. The charge, founded on 2 Tim. iii. 14—17, was delivered by the Rev. R. W. Hamilton, of Leeds. In the evening, the Rev. Thomas Raffles, D.D. LL.D., having addressed God in prayer, preached to the people from Gal. vi. 10, "The household of faith." The Rev. J. Bramhall, of Stainland; and the Rev. — Holland (Baptist,) of Slaithwaite, concluded the interesting services of the day, by solemn prayer. At the close of the morning service, about 150 ministers and friends dined together, who, after the cloth was removed, listened to several interesting speeches delivered by ministers who were present. The congregations were very large; and a spirit of devotion and deep interest pervaded the whole of the services. The sphere in which our young brother is called to labour, is extensive and promising. And we hope, that his health may be established, and that he will be employed by the great head of the church, to minister for many, many years, among a united and loving people. "O Lord, I beseech thee, send now prosperity."

The Rev. James Buckpitt, of Castle Donington, Leicestershire, has accepted the unanimous invitation of the Independent church meeting for worship in Castle Street Chapel, Great Torrington, Devon, and entered upon his new sphere of labour on the 4th Sabbath of May.

On Thursday morning, April 28th, 1842, the Rev. Charles Bingley, late a student in Airedale College, Bradford, was publicly set apart to the pastorate over the Independent church, at Middlesbro' on Tees, in the North Riding of the county of York. The following ministers engaged in the services:—The Rev. Joseph Walker, of Northallerton, read the Scriptures and prayed; the Rev. William Campbell, A.M., of Newcastle, delivered the introductory discourse; the Rev. William Hinners, of Ayton, proposed the usual questions, and received Mr. Bingley's confession of faith; the Rev. J. C. Potter, of Whitby, offered the ordination prayer, with imposition of hands; the charge was delivered by Mr. Bingley's former pastor, the Rev. Thomas Scales, of Leeds. The Rev. Messrs. Hackett, Mitchell, Jameson, and W. Long, Baptist minister, of Stockton, took part in the services. The sermon to the church and congregation was delivered in the evening by the Rev. John Ely, of Leeds. Both services were numerously attended, and deep solemnity pervaded the assembly. At these solemn and interesting services, it is hoped impressions have been produced which will not be soon forgotten, and have given an impulse to this infant cause in a new town of rising importance that will enable them to take their place, in all departments of Christian usefulness, among their sister churches in the North Riding of Yorkshire.

The Rev. R. Leicester, formerly of Chipping, near Preston, has accepted the unanimous invitation of the church and congregation at Great Harwood, near Blackburn, to the pastorate thereof, and commenced his labours on the first Sabbath of May last, under very encouraging prospects. Great Harwood is a most interesting station, surrounded by a dense population, many of whom seem eager for the word of life. The friends of the Redeemer's cause in this place have, by the most persevering industry—by almost incredible exertion, succeeded in the erection of a well-built and commodious chapel, free from all incumbrances, except the annual payment of a small ground-rent.

On Wednesday and Thursday, May 4th and 5th, the first anniversary of the opening of the English Independent Chapel, at Merthyr Tydfil, was held. The interest of the services on the Wednesday was increased by the ordination of the Rev. Edward Griffith, late of Highbury College, to the pastoral office, as minister of this infant cause. The Rev. William Jones, of Swansea, commenced by reading and prayer; the Rev. T. H. Bunce, of Abergavenny, delivered the introductory discourse, and asked the usual questions; the Rev. J. Gillman, of Newport, (Monmouthshire,) offered the ordination prayer; and the Rev. Spedding Curwen, of Reading, the young minister's pastor, delivered a solemn and affectionate charge from Daniel vi. 3. "An excellent spirit was in him." The Rev. William Jones, of Swansea, preached to the people in the evening of the same day. On Thursday morning, at 11 o'clock, the Rev. William Jones again preached. At 3 o'clock in the afternoon, the Rev. David Williams, of Llanwetyd, preached in Welsh. In the evening, at half-past 6, the Rev. Spedding Curwen preached in English, and the Rev. Thomas Rees, of Llanelly, in Welsh. The Rev. Messrs. Hughes, R. Tines, and Messrs. W. D. Wills, of Bristol, and Walker, took part in the devotional services. An English Independent cause in this town, has for a long time been much needed, and the young minister has entered upon his large and very important sphere of labour with pleasing prospects of success.

The services in connexion with the ordination of the Rev. H. T. Marchmont, of London, to the pastoral office over the church and congregation assembling in the Independent chapel, March, Isle of Ely, were holden on Thursday, May 19th. The

Rev. M. B. Diffey introduced the services by reading appropriate Scripture lessons, and offering a suitable prayer. After which, a striking discourse on the nature of a Christian church, setting forth the principles of its constitution according to the New Testament, was delivered by the Rev. J. Spencer Pearsall, of Andover. The Rev. H. Edwards, of Long Sutton, called upon the members of the church to ratify their choice of the Rev. H. T. Marchmont, as their minister, and then proposed to him the usual questions as to his Christian experience, doctrine, &c. &c. The Rev. W. Holmes, of Wisbeach, then offered the ordination prayer, and the ministers present solemnly set apart their young brother by the laying on of hands. The Rev. J. Mason, of London, delivered a faithful and affectionate charge, founded on 2 Tim. iv. 2, after which the Rev. R. Robinson, of Chatteris, concluded the service. In the evening, an eloquent sermon was preached to the church and congregation by the Rev. S. Thodey, of Cambridge, on Judges xi. 35, "I have opened my mouth unto the Lord, and I cannot go back." Several neighbouring ministers took part in the devotional departments of the service. A handsome entertainment was provided at the institute, at which a respectable and numerous company of ministers and Christian friends regaled themselves.

The Rev. C. P. Hobbs, late of Highbury College, was ordained to the pastoral office over the Independent church, Market Lavington, Wilts, on Wednesday, June 8th, 1842. The Rev. John Flower, of Titchfield, read suitable portions of Scripture, and offered the opening prayer; the Rev. W. Gear, of Bradford, delivered an introductory discourse, descriptive of the nature of a Gospel church, and proposed the usual questions; the Rev. R. Elliott, of Devizes, offered the ordination prayer; the Rev. Dr. Henderson, theological tutor of Highbury College, delivered an instructive and impressive charge, founded on 2 Timothy iv. 1—5; and in the evening, the Rev. Thomas Adkins, of Southampton, preached an eloquent sermon to the people from Matthew x. 41. The remaining part of the services were conducted by Rev. Messrs. Stenner, Brain, Bunce, Mann, and Protheroe.

On Wednesday, the 15th of June, the Rev. S. Wills was publicly recognised as the pastor of the church and congregation who worship in the Congregational chapel, High Street, Gosport. The Rev. F. Wills, of Milford, opened the morning service with reading the Scriptures and prayer—the introductory discourse, stating the nature and character of a Christian church, was delivered by the Rev. T. Cousins, of Portsea, the usual questions were asked and answers received by the Rev. C. Room, of Portsea; the Rev. T. Guyer, of Ryde, offered up the recognition prayer; the Rev. T. Archer, A.M., of London, delivered a solemn and eloquent charge to the minister, and the Rev. E. H. Burton, of Landport, closed the service with prayer. In the evening, the Rev. C. Morris, of Portsea, read the Scriptures and prayed, the Rev. C. Brake, of London, delivered an appropriate sermon to the people, and the Rev. — Jones, of Buckland, concluded with prayer: other ministers who were present also took part in the duties of the day. The services were of a most interesting character, and will long be in the remembrance of those present.

We have great pleasure in announcing the acceptance, by the Rev. Geo. Smith, of the invitation to the pastoral office at Trinity Chapel, Poplar, where he commenced his stated labours the last Sunday in May. His loss will be much felt at Plymouth, and in the county of Devon. Our friends there, we sincerely trust, will be directed to a minister of Christ, not less laborious and successful than the one they are now deprived of; and Poplar will have, we fervently hope, ample indications of the Divine blessing. The Puseyism of nearly all the pulpits in the Establishment in that neighbourhood, renders the settlement of a minister there, who will be prepared to defend the *doctrines of sound Protestantism*, a matter of deep interest to all who love "the truth as it is in Jesus."

Mr. Edward Griffith, of Highbury College, has accepted a unanimous invitation from the church and congregation assembling in the English Independent Chapel, Merthyr Tydvil, Glamorganshire, and commenced his pastoral labours on the first Sabbath in April.

On Wednesday, June the 29th, the Rev. Robert Stephens was ordained to the pastoral office over the Independent church and congregation assembling in Patmos Chapel, Todmorden, Lancashire. The Rev. A. Blackburn, of Eastwood, commenced the service with reading the Scriptures and prayer. The Rev. J. Pridie, of Halifax, delivered the introductory discourse. The Rev. G. Wardlaw, A.M., Theological Tutor of Blackburn Academy, proposed the usual questions. The Rev. John Clunie, LL.D., of Manchester, offered the ordination prayer. The Rev. George Taylor, of Wellingborough, (Mr. Stephen's late pastor,) delivered the charge, and the Rev. T. Raffles, D.D. LL.D., of Liverpool, preached the sermon to the people.

Mr. Isaac Brierley, of Rochdale, late of Pickering Academy, Yorkshire, has accepted an unanimous invitation from the church and congregation of the Independent chapel, Mixenden, near Halifax, and enters upon his labours with pleasing prospects of success.

SPECIAL MEETING OF THE CONGREGATIONAL BOARD.

As all other topics of public interest are now absorbed by that of the frightful distress which prevails in the manufacturing districts, we presume that it is not necessary to offer to our readers any apology for laying aside our BRIEF NOTES ON PASSING EVENTS, in order to insert, at the moment this Magazine is going to press, the important resolutions of THE CONGREGATIONAL BOARD, passed at a special meeting of that influential body, this day. We however, take leave to repeat, what we expressed in our "Brief Notes," last month, that such services are, in our judgment, the most becoming and necessary; and we earnestly recommend the churches throughout our denomination, to unite with their brethren in town, in earnest intercessions on behalf of our beloved country.

July 28th, 1842.

On Thursday, July 28th, the Congregational Board held an extraordinary meeting. Rev. JOHN LEIFCHILD, D.D. having been called to preside, commenced the meeting by earnest prayer.

The following requisition was then read:

"To the Rev. W. S. PALMER, Secretary, &c.

"June 22, 1842.

"We, whose names are hereunto subscribed, request you to summon a Special Meeting of the Congregational Board, to be held at the Congregational Library, on Thursday, July 28th, at twelve o'clock precisely, for the purpose of taking into consideration the present distress of the poor in the manufacturing districts of our country; and especially amongst the churches of the Congregational denomination; and to recommend that meetings be held for extraordinary prayer and humiliation before God, and that measures of practical sympathy be adopted on behalf of our suffering brethren."

Signed,

J. LEIFCHILD,

J. BLACKBURN.

A. REED,

R. VAUGHAN,

JAMES MATHESON,

J. FLETCHER.

After the introductory address of the chairman, the Rev. Dr. Fletcher, J. Blackburn, Dr. Vaughan, Dr. Burder, Dr. Reed, J. Arundel, A. Wells, A. Tidman, and others, spoke, and the following resolutions were proposed and unanimously adopted.

Resolved :—

I. That in the judgment of this Board, the present painful and alarming state of distress throughout the country, presents a strong claim on the prayerful consideration and sympathy of all British Christians, and that the destitution affecting many of the churches and congregations of our denomination, render it a matter of sacred obligation, that such of our brethren as are capable of relieving the deep want which is thus felt, should be urged to the exercise of their liberality for that purpose.

II. That as this afflictive state appears to demand deep humiliation and earnest prayer, the members of this Board would earnestly recommend the churches over which they preside, to set apart Thursday, August the 25th, as a day of special devotion on behalf of the country, and they would respectfully invite their beloved and honoured brethren throughout the land to unite with them in the observance of that day : and they would recommend that, where practicable, public services be held to plead with the most High, to avert those judgments with which our national sins appear to threaten us.

III. That on Lord's-day, August 28th, the members of this Board further propose to call the attention of their respective congregations to this afflictive subject, with a view to interest the devout affections of their people in behalf of our suffering brethren and countrymen, and to obtain collections and contributions towards a fund for their relief.

IV. That this Board recommends that the distribution of the proceeds of the liberality which may be displayed on that occasion, should not be restricted to the members of our own churches, although they should be the primary objects of attention ; and also that all sums that may be voted to any given locality, shall be entrusted for distribution to the ministers and deacons of the churches in that immediate neighbourhood, and that they be required to give an account of the same.

V. That this Board advises that each church and congregation in the Metropolis making a collection towards the fund, shall be at liberty to nominate one of its deacons to attend with its pastor at an aggregate meeting, hereafter to be summoned, for the purpose of electing a committee of an equal number of ministers and lay brethren to conduct the correspondence, and superintend the distribution of the bounty of the churches.

VI. That the ministers who convened this meeting, with the secretary of this Board, be requested to act as a provisional committee to superintend this business, till they shall convene the aggregate meeting to be held as early as possible in the month of September next.

ANSWERS TO CORRESPONDENTS.

Favours have been received from Rev. Drs. Burder—Leifchild—Hoppus—Styles—Redford.

Rev. Messrs. Thomas Binney—J. H. Godwin—W. Spencer—R. Chamberlain—A. Reid—James Smith—S. G. Green—Algernon Wells—W. Groser—W. Robinson—Robert Stephens—J. Jennings—Thomas Roome—E. James—J. Bounsell—Thomas Milner—George Taylor—G. Rose—W. Owen—D. B. Heywood.

Messrs. Josiah Conder—S. W. Partridge—J. H. Allen—J. W. Smith.
An Old Disciple.—E.

The article of I. J. will appear in our next.